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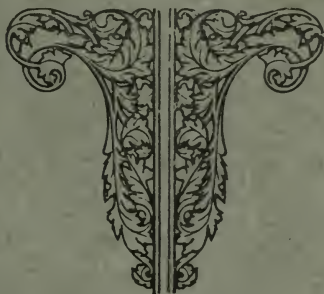


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EIGHTY-SECOND

Semi-Annual Conference

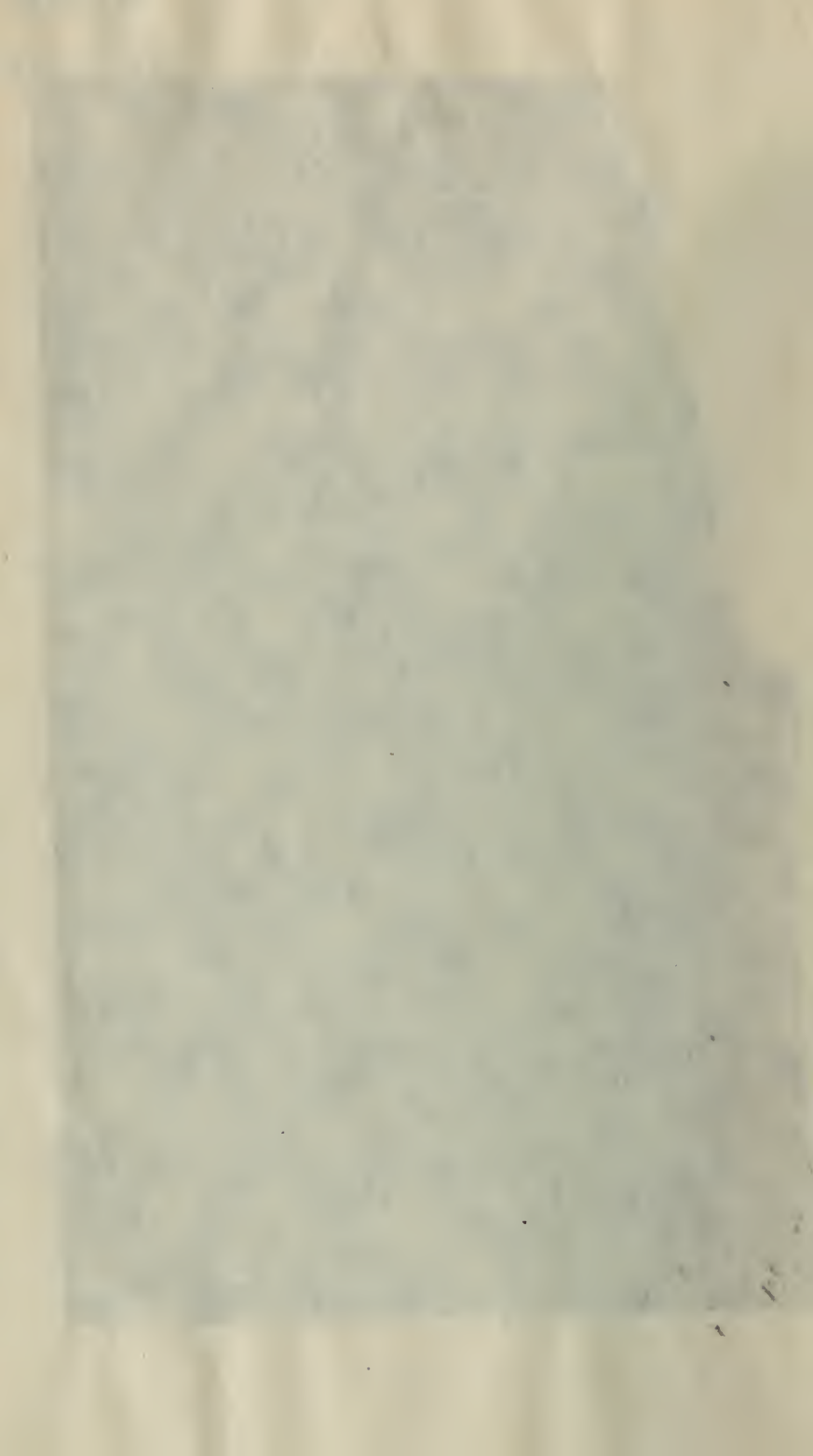
OF THE
CHURCH OF
JESUS CHRIST
OF LATTER-
DAY SAINTS



HELD IN THE
Tabernacle and Assembly Hall
Salt Lake City, Utah, October 6, 7, 8, 1911
with a full report of the discourses 1912

PUBLISHED BY THE DESERET NEWS

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GENERAL CONFERENCE

OF

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

FIRST DAY.

The Eighty-Second Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, at 10 a. m. Friday, Oct. 6, 1911, President Joseph F. Smith presiding.

AUTHORITIES PRESENT.

There were present of the First Presidency, Joseph F. Smith, Anthon H. Lund, and John Henry Smith; of the Council of the Twelve Apostles, Francis M. Lyman, Heber J. Grant, Reed Smoot, Hyrum M. Smith, George Albert Smith, Charles W. Penrose, George F. Richards, Orson F. Whitney, David O. McKay, Anthony W. Ivins and Joseph F. Smith, Jr.; Presiding Patriarch John Smith; of the First Council of Seventies, Seymour B. Young, Brigham H. Roberts, J. Golden Kimball, Rulon S. Wells, Joseph W. McMurrin and Charles H. Hart; (Levi Edgar Young was in attendance at later sessions); of the Presiding Bishopric, Charles W. Nibley, Orrin P. Miller, and David A. Smith. There were also a large number of Presidents of Stakes and Missions, with their Counselors, Bishops of Wards, Patriarchs, and

numerous other prominent men and women representing various quorums and organizations of the Church.

President Joseph F. Smith called the assembly to order, and the conference services were commenced by the choir and congregation singing the hymn:

Redeemer of Israel, our only delight.

On whom for a blessing we call,
Our shadow by day, and our pillar by
night,

Our King, our Deliv'rer, our all!

Prayer was offered by Elder German E. Ellsworth.

The choir and congregation sang the hymn:

Come, come ye saints, no toil nor labor
fear,

But with joy wend your way;
Though hard to you this journey may
appear,

Grace shall be as your day.
'Tis better far for us to strive,
Our useless cares from us to drive.
Do this, and joy your hearts will swell—
All is well! all is well!

PRESIDENT JOSEPH F. SMITH.

OPENING ADDRESS.

Vilification of the Saints and their
leaders a strange phenomenon.—
The world not injured by our be

lief.—Only Gospel truths taught by the Prophet Joseph Smith.—The doctrines divine, the hatred unjustifiable.—Personal denial of wrong doing.—Eternal relationship of parents and children.—Distant colonization objectionable.—Peace, goodwill, and industry enjoined.—Satan's rage increased, and his power diminished, when Saints are faithful.

I desire to express our feeling of welcome and good cheer to all the Latter-day Saints who have assembled here this morning for the opening session of our Conference. We are glad to see you, and we thank you for your presence here, for we feel that your presence is an evidence of the interest that you feel in our Conference, and in the great work of human redemption, in which you and we all are and should be earnestly engaged. It is a matter of congratulation, I think, to the Latter-day Saints that they are led by a spirit that inclines their thoughts, their minds and hearts towards the performance and accomplishment of the duties and responsibilities that rest upon them, and I take it as an evidence of your good faith, and of your fervent belief and feeling in the cause in which we are engaged, that you are present here today.

I hope and pray that the Spirit of the Lord, the Spirit of wisdom and of eternal truth may pervade all the sessions of this Conference, including the meetings or gatherings of the various organizations which will hold their conventions during the time of the Conference. I hope that those who shall address the people may be led by the Spirit of God in their remarks, that they may speak words of comfort, of instruction, of wisdom and testimony to the Latter-day Saints regarding the

great work of God that has been established in the latter days in the earth.

Whatever may be the feeling of those opposed to the work of the Lord, whatever may be the feeling of the unbelieving and scornful, and those that are contemptuous toward the work of the Lord, let the spirit of wisdom, of good judgment, of intelligence govern and direct all the acts and labors, and all the thoughts and desires of the Latter-day Saints. It matters but very little to me what men may think of me, or what they may say about me, so long as I can maintain a consciousness of having righteousness in view, of having an earnest desire to do good and not evil, and so long as I am conscious that I am, to the best of my knowledge and understanding, following the dictates of my conscience, and the promptings of the Spirit of the Lord to me in the line of my duty. Yet we often wonder why people are led by such a spirit of bitterness, of animosity and opposition to any people or to any individual whose record in life has been, barring the common weaknesses of common mortality, absolutely above reproach. It is surprising how men can become so vile as to publish and declare slanderous things, falsehoods and misrepresentations with regard to men and people who have never in their lives done any man or woman, or any community of people in the world, any harm; who have never injured a soul, and whose whole life and mission, hopes, labors, and earnest desires have been to benefit the world, and to bless and ameliorate the condition of mankind. It is surprising that such is the case. Such has been the case from the beginning of this work until now,

and such will continue to be the case so long as we abide in the truth, and are guided by the spirit of revelation, and have an earnest desire to do good to the children of men, and there are men who are full of wickedness and sin.

It was said away back in the early days in the State of Missouri, by the leaders of the persecution against the Saints there, that all they desired was that the Mormons, or the Latter-day Saints, should discard their idea of revelation from God in this dispensation; that they should renounce their faith in Prophets and their claim to the Apostleship, and to the restoration of the Holy Priesthood; that they should scatter abroad, cease to organize, and to maintain their organization, and become "like the rest of us." That was all that they demanded in that early day, and it is a very true and correct index to the feeling of our enemies that has existed ever since, to the present time. Men are moved by some influence, some spirit—judge ye what the nature of that spirit or influence is—to try with all their power to demoralize, debase, and sow the seeds of unbelief, the seeds of corruption, error, lack of faith, and desire to do good; to sow the seeds of disruption in the hearts of the people called Latter-day Saints, in order that their desire might be accomplished, that they should become "like the rest of them," like the rest of the world, and what is the difference? The difference is simply this: We believe just as the best Christians, or so-called believers in Christ in the world believe, that Jesus is the Christ, the Son of the Living God; that He is the Savior of the world; that He is the Redeemer of men from sin and

from death unto life; and there is no people, whatever their profession may be, that believe in Christ more firmly, more perfectly, more confidently, than do the Latter-day Saints—but where is the difference? The difference, so far as that belief is concerned, is this: that the world say all that is necessary is to believe and you will be saved, but the Latter-day Saints declare that it is simply a mockery for men to say they believe in Christ, and refuse to do the works that He did; it is simply folly; it is un-Christian; it is inconsistent for men to say that all that is necessary for men is to believe in Christ and they shall be saved, when Christ Himself declared that He required all men to do the works that He did, and to keep the commandments that He gave unto them. This is the difference. We believe that it is necessary to do the work that He did. We believe it is necessary to implicitly obey His commands and to follow in His footsteps, to emulate His example to the best of our ability, that we may become more and more like unto Him. Now, so far as that is concerned, wherein is man injured? Who is hurt? Who in any sense in the world sustains any wrong at the hands of a people who believe in doing the works that were commanded of the Lord, and in following in His footsteps? Who is wronged by it? But the trouble is just as the Savior said: "If the light had not come, then would ye have been without condemnation." But this is the condemnation of the world, the light has come into the world, and the world loves darkness more than it does the light. That is the condemnation, and there is where the shoe pinches.

And what is the difference? We

believe in the Prophet Joseph Smith; we believe that the Lord God Almighty raised up that boy and made him a Prophet; a Seer and a Revelator, and that through him, or that instrumentality, the Lord Almighty has restored to men the fulness of the Gospel of Jesus Christ, which is indeed the power of God unto salvation. The world don't believe it. They are welcome to their belief, whether it be belief or unbelief. We are not here as censors upon the judgment or belief of the children of men. We are not here to bring any railing accusations against men for their belief. Let them believe and worship how, where and what they may. That is their prerogative. But we object to their bringing railing accusations against our belief and our faith. We think that we should have the same privilege and liberty to believe as we please, that the world has, and that we accede to the world; and because we believe in Joseph Smith as a Prophet of God, the world is in no wise injured by it, but on the contrary, it is vastly benefited by that belief, at least to the extent that that belief takes hold upon honest men, and brings them to a knowledge of that great truth.

What did Joseph reveal? He revealed, or has been the instrument in the hands of God of revealing to the world Jesus, the Son of God, in His own person. He has been the instrument in the hands of the Lord of bringing the light to the inhabitants of the world that God lives, that Christ lives, whom to know is life eternal, and whom the world have ignorantly worshiped as a myth, as something that fills the immensity of space, but is indescribable; a something that is almighty and all-powerful and all-

present, but without personal existence. Joseph has revealed to the world that Jesus Christ who was crucified and rose again from the dead, is a personal Being, in whose likeness and image man is made, or is begotten in the world, and that the Father is a person in exact similitude to the Son. We have the history of the Son, given us by His disciples who sojourned with Him while He was in the mortal flesh: that He was born of His mother, Mary; that He was called the carpenter's son; that He grew to manhood; that He taught the Gospel of Jesus Christ, and illustrated the example of righteousness, that is the true type for all mankind to imitate and follow; that He possessed power over death, and though they put Him to death, He rose again, and that while His body lay in the tomb, He proclaimed the same Gospel that He preached to the living, to those that were confined in darkness, and banishment from the presence of the Lord, in outer darkness, because of their wickedness while they were in the flesh; and quickened by the Spirit He went and preached the Gospel to them as He had preached it to the living; and that when He rose and identified Himself beyond the possibility of any doubt to the minds of those who witnessed and saw Him, and knew Him, and afterwards testified of Him to the world, that He was the same that was crucified, bearing the marks of the nails and of the spear in His body; that He was not a spirit; that He was flesh and bone as tangible as man, and that a spirit had not this flesh and bone as He had. He declared this to the world: This same physical, tangible entity called Jesus of Nazareth, the son of Mary and the Son

of God, in His resurrected body, came to Joseph Smith, revealed Himself to Joseph Smith, the same God, the same Christ, the same Redeemed of the world that was crucified on Calvary; and, that God, the Father, is like His Son; that it would be inconsistent and impossible for a spirit to beget a man like Christ, and therefore the Father and the Son are the exact resemblance of each other. Joseph revealed this to the world. Who is hurt by it? Who is injured by this fact and by this revelation to the children of men? In what respect is the world worse off for having received this knowledge? I tell you that the world would be better off, a thousand times better off, if they would but consider this truth and receive it in their hearts, and then be guided by the doctrine that Joseph Smith was the instrument in the hands of God in revealing anew to the world.

This, then, is the difference, but wherein are you injuring anybody by it? What wrong are you doing? None whatever. Why should men be embittered against you because of this, because of your belief in Joseph Smith? Why should they become your enemies because you declare your faith in a new revelation from the Father and from the Son to mankind for their guidance? Why should they? Let me tell you why: for the very same reason precisely that the embittered and unbelieving Pharisees and hypocrites of the Savior's time persecuted the Redeemer of earth, for the very reason that they later put to death the disciples of Jesus Christ, whom He ordained as Apostles and as special witnesses of Himself, who bore testimony of Him and of the Gospel to all the

nations of the earth. They put them to death one by one, some of them in the most cruel manner, simply because they preached Jesus Christ, and Him crucified and risen from the dead, and ascended into Heaven, and sitting with all glory and power and majesty and might at the right hand of His Father, God. The world felt injured by it. Why? Because it laid the axe at the root of the tree of error, of superstition and of tradition, of lack of faith, and unbelief. It laid the axe at the root of the tree of wickedness, in the world, and of ignorance of God and His principles, and the plan of life and salvation, and the world hated the disciples because of it, and they hated the Son of God because of it, and they crucified Him. They hated the disciples because of it, and they put them to death. That is why they hate you, for the same reason, that is those that do hate you, those that have exercised their power, their will and their thoughts or minds sufficiently to be imbued with the spirit of persecution and hatred against the light and the truth.

What else did Joseph reveal, or did the Lord, rather, reveal through him? He revealed the identical Gospel, precept for precept, principle for principle, doctrine for doctrine, ordinance for ordinance, the exact Gospel of Jesus Christ that He taught Himself, and in no way did Joseph Smith vary in the least degree from the doctrines taught by the Son of God, even to the doctrine in which the Lord Himself declared that if the Jews who were finding fault with him were the seed of Abraham, they would do the works of Abraham. So that I stand here without any fear of rational or reasonable or justifiable

contradiction, to say that the Prophet Joseph Smith revealed no principle to man, that was not taught, believed in, accepted and approved by the Son of God when He was on the earth, not one thing, and we can prove it—prove it by Scriptures, and from history. But we need not enter into that. What did he reveal? He revealed the Father and Son, and the Holy Ghost, which is a personage of spirit, and not a personage of flesh and bone as God is, and as Jesus is. He revealed the doctrine that you must believe in God, that you must believe in Jesus Christ and in His power of redemption; that you must believe, and believing, you must repent of your sins. Now, that is a terrible crime in the eyes of some people, to be required to repent of their sins. If some men in the world, that have taken up arms against the Latter-day Saints, were to repent of their sins, God knows there would be nothing left of them. (Laughter.) Consequently it is an awful crime to ask men to repent of their sins, but that is what the Lord taught through Joseph Smith; repentance of sin, then baptism by immersion with Christ, being buried with Him in the water, in the liquid grave, and coming forth again out of the liquid grave in likeness of His resurrection from death to life, baptism by immersion, and the baptism of the Holy Ghost, by the laying on of hands; these are necessary for the salvation of the children of men. Joseph taught this. Who else taught it? Jesus taught it. Paul taught it. Peter taught it. James taught it. John taught it. Matthew and Luke and all the Apostles anciently taught this same doctrine, and left their testimony on record.

and it has been handed down to all subsequent generations to the present and we have it to look at today. But some people think it is a crime for Latter-day Saints to hold to such doctrines as these now, in these latter days. They say it is presumption and assumption for man to say he possesses authority to baptize for the remission of sins, and to confer the Holy Ghost by the laying on of hands. It was not an assumption in the days of Christ, nor was it a presumption on their part. Authority was given them, and they were sent out in the world to preach these doctrines, and baptize those who would believe; and those who should believe and should be baptized should be saved, as the Apostles have said. And yet Christ Himself has said, "And they that believe not shall be damned." That was His word; that was His decree and His law, and who will question the right of the Redeemer of men to say the way in which they shall be saved, and the way in which they cannot be saved? Who shall question His right to say that? Joseph repeated it. We believe it. We have accepted it, and in this respect we differ from the generality of mankind, and they are wroth about it, angry about it. Then what; was that all? No; the Lord revealed to the Prophet Joseph Smith that having been washed clean, having been cleansed from sin by baptism for the remission of sin, by one having authority from God to do it, that thereafter they were to live pure, chaste, holy, upright lives, and sin no more, if they could live without sin, or at least to do as nearly that as it is possible for human creatures to do, who are possessed of the weaknesses that beset human nature. That was the doctrine of Jo-

Joseph Smith, to live righteous lives; inasmuch as you have been purified, inasmuch as you have been cleansed from sin, inasmuch as God has remitted your sins through obedience to the ordinances of the Gospel, that you shall thereafter keep yourself pure and unspotted from the world. Anything wrong in that? Is the world injured by that? Any man injured by that procedure, or by that counsel and requirement? No. Well, then, what?

Then the Lord revealed the great principle of organization, by which His Church is to be governed, which the Lord Himself established in the Church, the authority of the Holy Priesthood, that of the High Priesthood, the Apostleship, the Seventies, and the Elders, and then the organizations of the Lesser Priesthood—the Bishops, the Priests, the Teachers and the Deacons—God established these organizations in the Church for the government of the people. What for? To oppress them? No. To injure them? No, a thousand times, no. What for? That they and their children might have the benefits of these organizations for instruction, for admonition, for guidance, for revelation, and for inspiration to do that which the Lord requires at their hands, that they may become perfect in their lives, and that they may perfect the organization to which they belong in the Church, as the Lord God has revealed those things to us; that thereby we may become stronger, more intelligent, possessed of greater faith, of broader understanding of the truth, and of a higher conception of God's principles and purposes, for the existence of the children of men in the earth, and for a broader and more perfect

comprehension of the ultimate result of obedience to the laws of God. Is there anything wrong about it? Has anybody been injured?

Some people think that we are wonderfully injured, terribly wronged in consequence of these organizations. I am accused of being tyrannical and unjust. I am accused of robbing and wronging the Latter-day Saints. Well, you know about that. If there is a Latter-day Saint, or a latter-day sinner beneath the sun, anywhere on earth, in hell, or anywhere else that can point the finger to an act of mine, wherein they have sustained injury and wrong, God knows I will go farther than they could ask me to go, to make it right. I have never wronged any man, woman or child to my knowledge; and I defy wicked men or good men, or women, or anybody else, to point to an act of mine wherein I have violated God's law of chastity. Well, why do you say it? Because no man on earth knows it better than I do myself, and yet my companions, my associates, those who have dwelt with me in secret and in public, those who know me can bear testimony to the same thing. I never used a dollar belonging to the Church of Jesus Christ of Latter-day Saints, that I did not have a legitimate right to use, and that, too, by the consent and approval of my brethren, who have the right to say how the funds of the Church shall be expended. I pay my tithing and offerings precisely the same as you do, who are as faithful about it as I am. We do not all do our full duty with reference to this. Many of us shirk our responsibilities in regard to that, to some extent. That is, we feel a lack of faith in the princi-

ple and in the promise of the Lord, and we do not always come up to the full standard of the law.

Now, the Prophet Joseph Smith has also revealed to the world a principle that has been practically kept hid from the foundation of the world. What is it? The union of husband and wife for time and for all eternity. Who knew anything about it? Who comprehended the principle? Who understood the responsibility that dwells with the union of husband and wife, till Joseph Smith revealed it in the simplicity and plainness with which he has revealed it to the world? The world hates that principle, that is, some do, not all of them, because a great many now are beginning to be leavened with the leaven that Joseph Smith has put into the lump of meal, and now you will hear both ministers and laity say, "Oh, we hope to have the privilege of seeing and knowing and embracing our wives and our children in the world to come." But the Lord revealed that principle to Joseph Smith, and he taught it to the world, and I thank God for that principle. It has opened my eyes. If anything in the world could have made me a better man, or a better husband, if such a thing is possible for me to be a good husband at all, it is that principle that the Lord has revealed, which shows me the obligations that I am under to the mothers of my children. He has taught to us the principle and the ordinance of the everlasting covenant, the union of parents and children for time and all eternity. What did the world know about it? Nothing. And yet the world is mad about these things, that is, the majority. I modify it, because I believe that there are thousands and tens of

thousands of men in the world that are not identified with the Latter-day Saints, who actually believe those principles, and would accept them if their financial and social conditions in the world and their good name or reputation would only permit them to become members of the Church in good standing, and not lose their favor with the world—they would be glad to do it. They believe the doctrine. And not only that, but the Lord revealed through the Prophet Joseph Smith the necessity of the children turning their hearts towards their fathers, and revealed to the world the fact that the hearts of the fathers were already turned towards their children in the dispensation of the fulness of times, and that there was a work most sacred and most important that the children must perform, if they have the opportunity to do it, for the redemption of their dead, that have died without the knowledge of the Gospel. God has revealed these things through the Prophet Joseph Smith to the world, and the world don't like these things. Why? Because they are in advance of anything that they are willing to accept.

These things go beyond the mere belief that a man will be saved and exalted into the highest glory of God simply by saying on the gallows that he believes in the Lord Jesus Christ. That is a fallacy. Every man will be judged according to his works, whether they be good or whether they be evil, and that is a doctrine that was advanced and taught by the Prophet Joseph Smith in plainness that cannot be ignored; every man will be judged according to his works, whether they be good or whether they be evil. Anything short of that would

not and could not be of God, if God is just, if God is righteous, if God is impartial; then this principle of justice is a righteous principle, and it certainly has emanated from God, and not from Joseph Smith, nor from man.

It would be unfair for me to occupy much more of your time this morning. I thank my God for what is called "Mormonism." I thank the Lord that He has permitted me to come into the world in this dispensation. I am full of gratitude to my heavenly Father that He has honored me with the Holy Priesthood; that He has called me to be a witness of Him, and a witness of His Son Jesus Christ to the children of men. I thank God my heavenly Father that He has honored me in the midst of my brethren, that He has given to me their confidence and their love, and that I am sustained and upheld by them in my ministry. I feel grateful and thankful for all these things; for these are better to me by far than any favors, praise or honors the world could bestow, and I have no fear of the evil that is said of me by wicked and corrupt men.

I believe in the Gospel in its fulness. I believe in the Holy Priesthood, in its power, in its rightfulness to administer in the temples and in the waters of baptism, and in the laying on of hands for the gift of the Holy Ghost, and for healing of the sick, and for ordinations, and for all other purposes for which the Priesthood is rightfully used. I believe in the gathering of Israel, and I believe that the day will come when the valleys of the mountains will become too straight for the people of God. I believe that the time will

come when we shall have to colonize abroad, when we shall have to spread abroad in the earth, for I believe that the Lord designs that eventually the people that will name His name in righteousness, and that will believe in the name of the Lord Jesus Christ, together with His works, will spread over the earth, and especially spread over this land of Joseph, which the Lord has preserved in which to establish His kingdom and His Church in the latter days. I believe that as much as can be, but I do not believe that the time has yet come when our people can scatter abroad here and there, singly or by twos or threes or by little companies, away off into Central America, away off into Southern Mexico, away off into the northern limits, and away down to the western sea, or over onto the Atlantic seaboard. I do not believe the time has come that we can diffuse our strength and scatter ourselves abroad in the world, or colonize to such an extent and carry out the purposes of the Lord. I don't think that time has come. When it comes the Lord will make it manifest, and we will be able to do it too when that time comes. I believe that an overruling providence compelled us to establish settlements in Canada when they were established there, and I believe that the same providence overruled and compelled us to establish settlements in northern Mexico at the time that they were established there. I believe that President Young was moved by a correct principle, and by prophecy and inspiration when he determined that we should settle in Arizona and New Mexico in the south. I think that he was moved by the spirit of

wisdom when he determined that we should settle at and in the vicinity of St. George, and we should build a temple and establish a colony there. I believe this. Why? Because he directed those movements by the inspiration of the Almighty, and therefore it was right, and when the Spirit of the Lord moves upon His servants who preside over the Church to build colonies in distant lands, it will be time enough for you to go, and we will call you to go, some of you; but not till then.

Now, my brethren and sisters, in conclusion I want to say this: you may think perhaps that I have devoted too much time in criticising, making illustrations between the doctrines of the Church of Jesus Christ of Latter-day Saints, and the doctrines of the world. You may think I have been too generous in my use of reference, at least, to those who despitefully use you, and who persecute you, and who say all manner of evil against you falsely. You may think so, but I have done it merely with a view to showing the contrast between the spirit of the evil one, and the Spirit of the Gospel of Jesus Christ. Our spirit is a spirit of peace, of good will to ail mankind. We are seeking to build up and to establish righteousness in the hearts of the people, and I want to see you, as members of the Church of Jesus Christ of Latter-day Saints, male and female, so industrious, so active in the discharge of your duties as Latter-day Saints, so humble, so submissive to the will of the Lord that you will not have time to spend in magnifying the weaknesses, the follies and the faults of your neighbors and of your fellow members of the Church. The Lord knows

there is evil enough said in the world thoughtlessly, and without any particular intent to do wrong, but merely through the weakness of men to talk, talk, talk and say nothing—let us work and not talk. Let us at least try to say no evil of our fellow members in the Church. Let us cease to magnify the follies and the weaknesses of members in the Church. Let us cease to find fault with those that preside over us, the Bishop and his counselors, the Presidency of the Stake, and the members of the High Council. Let us cease to find fault with industries which are instituted in our midst for the purpose of giving to the people prosperity and advancement, a means wherewith to build themselves up, and with which to build up, or help to build up Zion. Let us not find fault with these things.

I have a letter in my pocket to-day from a member, at least a former member of the Church, who is now ready to leave the Church, and wants his name taken from the records, because the sugar factories run on Sunday, and I am the President of the Utah-Idaho Sugar Company. My friends who are largely interested in this industry have honored me by making me the president of that organization. This man writes to me and demands that I shall stop the making of sugar on Sunday, and if I do not he wants his name taken from the rolls of the Church. Well, now, you can't reason with a man of that kind. You can argue with him, it is true, but you can't reason with him, for a man of that description has no reason, he is not capable of reason. The fact is that our sugar factories have brought more prosperity, more wealth into our country than

any other single industry that has ever been established among us, and for nine months, at least nine months in the year, those sugar factories not only keep every Sabbath day holy, and do no work in it, but they keep every other day in the year, or in those months, sacred, too, for they do not do anything; they just lay idle for nine months in the year; but when they start, the juice from those beets has to run through miles and miles of piping, of tubes that are heated at a certain temperature, that is necessary to evaporate the water from the juice, condense the juice into a condition to make sugar out of it; and if you stop that one day, you ruin the whole run for at least twenty-four hours, and perhaps a great deal more. And what else? Why, every stockholder and every man who raises beets in the country would be ruined, for the beet factories would have to shut up; they could not succeed if they did not, when they opened, run night and day, Sundays included, through to the end. It is the fool that saith in his heart, "No one has wisdom but me."

Now, my brethren and sisters, we are doing the best we know how. Our lives, our labors, our efforts, our intentions, are like an open book to all who may read clearly, and they may run while they read. I want my brethren and sisters to do as I am trying to do, and I don't want to say it boastfully, for I do not feel that way. I want you to pay your tithing as honestly as I do. That is all I will ask of you to do in that regard. And if you will pay your fast donations for the poor, and if you will help to maintain your ward organizations as you should, as members

of the Church, in which promise of blessing is involved in every instance, I can tell you that the world will have less and less power, and less and less reason to say—I was going to say evil things—but they will find less reason and less occasion to say flattering things of us, because we will be that much better, and the better we are, the more the devil will rage, and the more bitter he will be. But as President Young said at one time, and as repeated later by President Woodruff, the more righteous and upright, pure and undefiled, the Latter-day Saints become, the less power will Satan have over them, for in proportion to your unity and uprightness, honesty, and fidelity to the cause in which you are engaged, in such proportion will the power of the adversary be weakened, and those who are seeking to entice your sons and daughters into haunts of shame, and dens of wickedness, that they might be defiled, corrupted, wicked and "like the rest of" them will have less power over you, if you will watch your children better, and live better lives yourselves.

God bless you, is my prayer, in the name of Jesus. Amen.

Elder Edwin Tout sang as a tenor solo, the hymn entitled, "Oh Home Beloved," the words of which were written by Prof. Evan Stephens.

PRESIDENT ANTHON H. LUND.

Recent persecution has increased investigation.—Missionaries diligent, and the work prospering.—Immigrants, and others without homes, advised to locate in rural districts.—Young members of the Church should attend the Church schools.—Home products and home-made goods should be given preference.

Brother Stephens wrote the words of the beautiful song to which we have just listened. With you I have enjoyed the discourse of President Smith, and I hope that we will all remember the teachings he has given us. I am pleased to see this large congregation at the beginning of our conference. I believe we will have a time of joy and edification while we are together, and I pray that the Lord will bless all who shall address us, that they may be able to give us the word of life.

Since last conference the work of the Lord has progressed encouragingly, and we have good reports from all the missions. There has been some persecutions. Some have sought to stir up the people against the Latter-day Saints, and to get our Elders expelled from the nations in which they are laboring. Even in good old England we have had something of this kind, to such a degree that one of the clergymen recommended that the Elders be carried across the island and dumped into the sea. I do not think that this opposition has had any harmful influence against the Church. In fact, it has caused more inquiry to be made concerning the principles we believe in.

Some ladies in the East who are much opposed to Mormonism, hired a man to go abroad to speak against us. When he got to England he started to tell great things. Much of what he said was not true, and it was not difficult for President Clawson and the Elders to prove that his statements were contrary to facts. When this became known the storm subsided there. Then he went to Holland, and to Denmark; and so much was said

by him, and by a certain priest there, that Brother Andrew Jenson felt it went too far, and he had them brought before the court for libel. Our American man got away. The other one had to meet the issue in court, and did not want to take the official oath. He had to do this, but then he had forgotten everything; he did not know what he had said; however, when the testimony was read to him, he was forced to say yes or no. In Sweden also some stir has been made, and for the first time since Brother Forsgren went to that country, in 1850, four Elders have been notified to leave. In Sweden the laws have been against us, and they have been able to imprison our Elders, but they have not expelled any of them from the country during the last sixty years. In Denmark, where we have perfect religious liberty, there has been quite a number forced to leave the country in years past on the plea that Denmark has the right to say who shall be her guests, but not lately. During this last onslaught the Danish press was friendly to the Elders. The latter declared that the accusations were not true, and so the press took up the matter and demanded that the charges be proved by those who had made them. They were given a chance to do this, but failed to bring proofs.

The missionaries have been very faithful in bringing the glad message unto men. They are diligent; they report their labors weekly and monthly, so that the presidents of the different missions know exactly what the brethren are doing. They have held a great number of meetings; many books and tracts have been distributed, and many conversations held, to inform men and

women concerning our faith and belief. Even as far as South Africa a little breeze of persecution has been felt, and some of the custom officers did not want to have our Elders land. I think, however, when they learn the untruths that have been told, they will feel to give our people the same liberty as any other religious sect or denomination. Our Elders do not feel discouraged. They rejoice with those whom they are able to bring into the fold of Christ, and the people who join, rejoice in the doctrines of the Gospel, in the testimony they have received, and in the love they feel for one another.

The spirit of gathering is upon the people, though our Elders are not preaching it; but when people join the Church they desire also to go to the headquarters, where they can learn more concerning the ways of the Lord; and for this reason, emigration continues, notwithstanding the Elders who go abroad have been instructed to try to keep the people at home, to help build up stronger branches, and assist in the work of propagating the principles of the Gospel.

Concerning the emigrants I want to say that when they come here, the Saints should try to do what they can for them. Remember that in most cases they have used all their means to come here, and they arrive without any money, so that if they do not meet acquaintances, and nobody receives them, they feel tempted and discouraged. This is the very time when the friendly hand of the brethren should be extended unto them to make them feel that they have indeed arrived in Zion. It takes very little to do this. They are mostly people who are of the laboring class. All they desire

is to get employment. I would advise the emigrants not to try to make a start in the large cities, but to get out into the settlements. They may not be able to get the class of work they have been accustomed to in the factories and the different employments they used to be engaged in, but in going out to the settlements they will be more likely to get a home of their own and in some degree become independent.

I rather deprecate this flocking to the large cities and leaving the rural districts. I believe that persons can sooner make themselves comfortable homes out in the rural districts than they can in the large cities. I allude to such as have no regular profession or trade. For them to locate in the cities means that they will probably always live from hand to mouth, while out in the country there is still lands to be taken up, and homes to make.

Some think when they come here and see the comfortable homes of many of their brethren, that if they had only come here in the early times they would have had a much better chance to obtain property. Well, you who came here before the advent of the railroad, as was alluded to yesterday, know that to build up a settlement meant much work and many hardships. There was a great deal of labor to do to bring about the conditions of today. There were roads to make into the canyons, fields to be cultivated, fences to be built, school-houses and meeting houses to be erected, a great deal of labor to be done in common before we saw things as they are seen today in our midst. Those who come today, though they may not be able to take up lands in the neighborhood of large cities as cheaply as former-

ly, still they come into a country where much of the hard labor has been done, and they can join with their friends, their brethren and sisters, in enjoying the fruits of the labors of the pioneers. But there are places—new places where they can go. There is the Uintah country, where there is plenty of land and water; and to our young men who have no homes, I would say: go to such places. Try to get land. Land will grow in value, and the land-owner is the one that is more inclined to be patriotic, both to his country and his Church. Try to get places of your own, where you can feel "This is my home. No landlord can tell me to leave. I am independent, though it is but a small cabin." Young man, don't be satisfied to spend your young life in day wage earning. Of course, there are many that must do this, many are adapted for it, and it is perhaps the life that they like most and would make them the happiest; but to our young men generally, who have initiative of their own, I would say, strike out for yourselves, and though it means hard labor, and in many cases deprivation of things you could have in the city, yet by and by, what you are doing will come back to you with more than interest, and you will be thankful that you have started for yourselves. This is a week day, and we can talk about temporal affairs, I suppose.

I want to say a word in regard to our Church schools. The Church expends a great deal of means for Church school education. It is not simply to give our young men and women an education. We have splendid state institutions, and now high schools are springing up everywhere, where a good secular ed-

ucation can be obtained. Our Church schools are not running in opposition to any of these. Of course, it may be that some of the courses are running parallel. That can not be entirely avoided. But in our Church schools we are teaching the principles of the Gospel; our religion, and this can not be done in the high schools or state institutions. It is necessary that the latter be kept free from religious teaching, because nobody would like to send children to an institution where they would be taught a religion not believed in by their parents, and hence our state institutions and common schools are kept free from religious instruction. The Latter-day Saints, however, feel that of all teaching, the teaching that leads to God and gives the children a knowledge of why they are here upon the earth, and what they must do to obtain eternal salvation, is of the greatest importance. This is what we are trying to give in the Church schools. We are glad that our people are in favor of education, and that they make so many sacrifices to have their children educated. I hope that our children are taking advantage of these opportunities, and that they are striving for an education for education's sake, and not with the idea in mind that by being educated they can make money without labor, and that labor is beneath them. We want our children taught that all labor is honorable, and that the hand ought to be trained just as well as the brain. This will make the best citizens. And again, brethren and sisters, remember that in the Church schools we are at liberty to teach the principles of religion and morality, and to instill in the hearts

of our young men and women love of God and the things pertaining to Him. I would like to encourage our people to take advantage of the Church school system at the side of the others; and any man who is going on a mission—and nearly all our young men will have that privilege—ought to have an opportunity of going to a Church school. We find that when such go abroad they are better qualified for the work to which they have been called.

A word to the people of the rural districts, our farmers. I want to put them in mind of what they can do. When I hear of so many things being imported into our state that could be raised here, I think that we are not using the wisdom that God has given us. We send our products east and west, and have them packed and returned to us, and we buy them here back again. Such a course needs no comment. I hope that our industries may multiply, that those who understand manufacturing will take hold and start such enterprises in our midst. We have too few of that kind. And then our farmers, instead of devoting themselves entirely to raising wheat or grain, ought to try to turn their attention to raising other things that will pay. Those who live where there are sugar factories are blessed in having the opportunity of raising sugar beets, which bring the ready cash. When beet-raising was first tried, it was thought that it would not pay, but we find that in all the districts where there are sugar factories, the people are thankful that they have the opportunity of raising beets. People living in other districts too far from the factories think that they cannot raise beets to advan-

tage, but this is a mistake. I had a talk with the editor of the "Indiana Farmer," and he informed me that the farmers in Indiana have learned that by raising sugar beets and using them on the farm, they can make every ton into nine or ten dollars, especially by feeding them to the hogs. And here let me say that we import too much bacon. We send hundreds of thousands of dollars out of the state to buy bacon and hams, which we could raise at home just as well, and we would know better what kind of meat it is we get. I am not encouraging people to eat pork, but they ought to raise hogs enough to furnish the state with all the ham and bacon required. And I could mention many different things that we import, and which we could produce ourselves. Canneries ought to be established wherever we can raise the meat, fruit and vegetables for the canneries, so that we could export instead of import such things. Now, time will not allow me to talk more on this subject, but it is an important one and our people ought to give it some thought. We want to raise wheat and grains, the different cereals, but other things ought to be combined with it, because mixed husbandry is found to be the most profitable.

Before I close I would like to say to all of you, let us remember the saying of Jesus: "Seek first the kingdom of God and His righteousness;" and to seek His kingdom is not alone to find it and to do the first things required, but it means to continue to keep His commandments, to work for the upbuilding of His kingdom, and to exercise that righteousness which belongs to Him. Let us show to the world that we are earnest and

sincere in that which we have received. Let it not be a matter of indifference to us, but every one seek to be full of the Spirit of the Lord, feel its burning influence within us, and ever be ready to do what we can to further the purposes of the Lord in this our probation. God bless you all. Amen.

PRESIDENT JOSEPH F. SMITH.

President Taft's address heartily endorsed.

I do not know how many of the Latter-day Saints present at this meeting were not here yesterday, when we had the the pleasure and profit of listening to the President of the United States, addressing the people from this stand on the great subject of Universal Peace. I hope the discourse that the President delivered here yesterday may be published in all the newspapers that every man and woman who reads the papers in the state may have the privilege of reading the sentiments expressed by our nation's Executive. I would like to say to you, that I sat her and listened with deep interest to his words, and I endorse without reserve every sentiment that he so ably and so eloquently expressed with reference to the great principle and glorious hope of "peace on earth and good will to man."

The choir and congregation sang the hymn:

We thank Thee, O God, for a Prophet,
To guide us in these latter days;
We thank Thee for sending the Gospel
To lighten our minds with its rays.

Benediction was pronounced by Elder Joseph E. Robinson.

Conference adjourned until 2 p. m.

AFTERNOON SESSION.

Conference was resumed at 2 p. m.

President Joseph F. Smith called the meeting to order.

The choir and congregation sang the hymn:

O ye mountains high, where the clear
blue sky

Arches over the vales of the free,
Where the pure breezes blow and the
clear streamlets flow,

How I've longed to your bosom to flee.

Prayer was offered by Elder Melvin J. Ballard.

The choir and congregation sang the hymn:

Now let us rejoice in the day of salvation;

No longer as strangers on earth need
we roam,

Good tidings are sounding to us and
each nation,

And shortly the hour of redemption
will come.

PREST. JOHN HENRY SMITH.

Establishment of this Government, and restoration of the Gospel, cause for rejoicing.—The Latter-day Church organization continues in its perfected form.—Priesthood and Saints fulfilling sacred duties.

I desire that you will give me the benefit of your faith and prayers, that the time which I occupy may be profitable to you as well as to myself. I rejoice in the fact that there are present upon this occasion all of the First Presidency of the Church, that there are present all of the Council of Apostles except Brother Clawson, who is engaged earnestly and fully in his duty of helping to proclaim the Gospel among the nations of the world. I am pleased that the Seven Presidents of Sev-

enties are all in the city and are present excepting one of them, who may have been delayed or detained in the performance of duties resting upon him. The Patriarch of the Church, and I believe the Presiding Bishopric in their entirety are here today.

I rejoiced very much this morning in the telling Gospel discourse delivered to us, following his words of welcome, by the President of the Church of Jesus Christ of Latter-day Saints, to hear his voice declaring the mercies of our Heavenly Father, and bearing witness of the truth as established in the day and age in which we live, and expounding and explaining to us those primary doctrines of the Gospel, and reasoning with us upon those advanced principles of the Gospel revealed in this dispensation, with which the world at large has not been acquainted. It was a pleasure to me to hear his testimony to the mission and ministry of Jesus Christ, the Redeemer of the world, and to hear him declare in words of soberness the fact that the same Gospel, which was introduced by Him in that former dispensation, has been renewed to us in the dispensation in which we live, and that man was privileged to gaze upon the face of Jesus Christ and of God, our Heavenly Father.

The impress of the spirit of the work of the Almighty should gladden the heart of the aged who have left fatherland, connections and relations, and national ties, that they might be engaged in that wonderful work, having heard that message, "Come out of her, O ye my people, that ye receive not of her sins, and that ye partake not of her plagues;" that the trials and tribulations that would beset the na-

tions would surely come in the due time of the Lord, and that as the warning cry went forth, declaring the glad message of the visitation of our Father in heaven, and His introduction of that heavenly messenger, the Savior of the world, and that the human family should again hear, in language clear and explicit, the doctrines announced by the Redeemer of the world. Joy abounded in my soul in the re-declaration in the presence of this vast congregation, of these truths, and of the nature of that work which lay upon the shoulders of the men and women to whom that warning had come, and into whose soul the impress of the Spirit from on high had found place and lodgment, and had led them to gather in this land, this land dedicated under our Father in heaven for the accomplishment of His great purpose, the uplift and blessing of the human race.

I rejoice in the declaration that came through the fathers called upon to establish this republic, in the Declaration of Independence, uttered and promulgated and expounded among the people of this land, the principles involved in the Constitution of the United States, and the opportunities that were to be placed within the reach of the children of men, to believe in God and to obey the laws and ordinances of the Gospel, that no one should molest nor make them afraid. While in the application of the great fundamental law, that opened the doors of liberty to the human race, it has been in the keeping of the American people, the law itself remains untarnished. Some, in their misapprehension, or over-zeal in regard to the regulation and care of their fellows, have failed to appreciate the fact that it was

the design of providence to guard the consciences of men and open up to them the great privilege of religious freedom. They are at liberty to accept the doctrines of Buddha if they choose, or to believe in the mission and ministry of Mohammed, or to regard and honor the laws and views presented in the Koran, or in the doctrines announced by Moses, following the Jewish theories and ideas; they also who should believe in Jesus Christ in these latter days, and literally accept His doctrines, should with their fellow men enjoy their right to those laws, and live in harmony with the rules and principles set forth in the doctrines announced in this latter time, even as they were announced in that former day.

My brothers and my sisters, I rejoice when I think of the completeness of the organization of the Church of Jesus Christ of Latter-day Saints; when I remember that the promise was given in the commencement that this work had been divinely established and would never again be taken from the earth; that this organization, with its prophets, its Apostles, its Pastors, its Teachers and its Evangelists, should remain unbroken. I remember that the Prophet Joseph Smith himself ministered under these rules and regulations, and that, after his passing there came to the front that grand man who led us to these mountains, with the band of other grand men, among the truest and best that ever breathed the breath of life, that came with him and continued the work, maintaining each principle and doctrine, announcing the glad message that had been entrusted to their watchcare. Having themselves been in the mission field, declaring the

truth and pointing the way of life to mankind, raising that appeal which led you to gather into your mountain homes, "Come out of her, O ye my children, that ye receive not of her sins, and that ye partake not of her plagues."

There has been a continuance of the Church organization in an unbroken phalanx, with its Presidency holding the keys and rights of that presidency; the Council of the Apostles, complete and perfect, stalwart and true men, devoted to the cause, utilizing their talents in every way to extend the good work, and free themselves from the sacred responsibility that God our Father placed upon their shoulders. I rejoice when I remember that their associates, the Council of Seventy, devoted and true, have kept their faces in the direction of the extension of this great work; and that the great body of High Priests, Seventies, and Elders, in their entirety, have kept aflame in their hearts the message entrusted to their watch-care, and have been true in the fulfillment of the duties that have been imposed upon them.

As I gaze into the faces of this body of men and women, and recognize their worth, understanding the message they have in hand, the sacredness of the obligation that rests upon them, I pray my God that nothing shall ever cause one of them to waver from the truth. Their faces aflame with goodness and gladness, with the teachings and instructions and complete organization, from the Presidency, the Presiding Patriarch, the Apostles, the First Council of Seventy, the High Priests, the Patriarchs throughout the Church, the great body of Seventies, the great body of Elders, they recognize the fact

that this world is unconquered by the word of God. They have been sent into the world to fulfil that mission of conquering the world by the declaration of the truth, by the advice and counsel of righteousness, by themselves walking so clean and free from the trammels of crime that they can look at the best people in the world, wherever they may be found, and declare, "I know that God lives; I know that Jesus Christ is the Redeemer of the world; I know He is the veritable Son of God, that He has opened the door to the human race, and the doctrines essential to the salvation of mankind are the doctrines announced by Himself. Thou shalt believe in God the Eternal Father; thou shalt believe in the Redeemer of the world, and thou shalt witness thy belief by burial in baptism, and in the confirmation and receiving of the Holy Ghost, realizing that this message of morality, and the observance of these ordinances, rests upon every man and every woman in the land, to receive and apply them in their lives."

This body of men standing at the head of this work in a solid phalanx should never turn their backs to their fellow men, but with their faces looking to mankind, should proclaim unto them, "This is the way, walk ye in it." Christ is the Redeemer of the world. The theories and fallacies of men in regard to this matter, seeking to make a myth of Him, are not true. He is the Christ, He is the Way and the Life. He is the Redeemer of the race, and should be magnified and sustained by every Christian in the universe. Standing before you, I declare my absolute knowledge that He is the Son of God; that He is my Redeemer and your Redeem-

er, and that by Him, and through Him, and of Him the race will be reclaimed, and in no other way.

May heaven's blessings abound in your hearts. May you have the power to impress upon your sons and daughters that faith which will lead them along the lines of righteousness, and away from the schemes and devices of designing and misleading spirits, that the wicked may not be successful in entangling them in the meshes of crime. May you be enabled to say, as you point to the head of this work, "There stands the man God selected; here is the Church organization Jesus established, unbroken from the day it was fixed by the Prophet of the Lord, and God said it never would be taken from the earth or given to another people." It will never be given to this little organization, or that little party withdrawing from this work. Here stands this organization true to God, true to the principles He has announced, true to every requirement placed upon their shoulders, as men have ever been true to the obligations placed upon them.

My brothers and my sisters, I am happy to be with you. I rejoice in the knowledge of the truth of this work, and bear my witness, in connection with my brethren, of its place and purpose and mission in the world, and to say that the men who speak of its overthrow, its displacement, its failure to accomplish its mission, are dreaming myths, for this work will not fail. God has decreed its success, and it is to become the joy of the race. Amen.

Sister Margaret Summerhays sang a soprano solo, entitled "Great peace have they that love the Lord."

ELDER HEBER J. GRANT.

Saints give abundant evidence of love of God and mankind.—“Mormon” missionaries’ self-denial rewarded by God’s approval.—Divine truth of their message proven by their virtuous lives. Love of money a cause of loss of faith.—Knowledge imparted by the Holy Spirit makes men steadfast.

It is always a pleasure to meet with the Latter-day Saints in stake and general conferences. I rejoice in the very splendid turnout that we have had during the meetings on this occasion. I do not remember to have ever seen so large a gathering at an opening session of any of our conferences as we had here this morning. It shows to me the faith of the Latter-day Saints, and is an evidence of their desire to hear the word of the Lord through the general authorities of the Church, who as a rule address the people assembled on these occasions. I earnestly desire that the time which I may occupy here this afternoon may be for our mutual benefit.

I rejoice in the gospel of Jesus Christ, and in the knowledge which I possess of the divinity of the work in which we are engaged. It is ever my earnest prayer that I may remain firm, steadfast and faithful, that I may not turn to the right nor to the left, but may walk in the straight and narrow path that leads to life eternal. This prayer which I offer for myself I also offer daily for all the Latter-day Saints; and I constantly pray that the honest world over may see and comprehend the truth. I pray also that those of us who have received a knowledge of the truth may live according to the teachings of the Savior, that we may so order our lives that other men, seeing our good deeds, may

glorify God, and that they may be led to the truth.

We find in the 22nd chapter of St. Matthew the following:

But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

Then one of them, which was a lawyer, asked him a question, tempting him, and saying,

Master, which is the great commandment in the law?

Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first and great commandment.

And the second is like unto it, Thou shalt love thy neighbor as thyself.

On these two commandments hang all the law and the prophets.

The longer I live, the more I study the gospel, the more I come in contact with men, the more forcibly am I impressed with the truth of the sayings of our Savior in the words that I have just read to you. If we did in every deed love the Lord our God with all our heart, with all our mind, with all our soul, there would be no need of urging from time to time upon the people the necessity of keeping the commandments of the Lord. It would be a pleasure to them to serve God and keep His commandments. We are told that where a man’s treasure is, there will his heart be also, and if we loved the Lord with all our heart and mind and soul, serving Him would be the great object of our lives, and the treasure we would work to gain would be His love. If we followed that second commandment, to love our neighbor as ourselves, there would be no need of bishop’s or High Council trials; our difficulties would all be settled amicably, if we really and truly loved our neighbor. It would be almost a waste of time to appeal to the peo-

ple for donations, to urge them to be liberal, to be generous, to strive for the benefit and welfare of their fellows.

While we as a people do not fully come up to the requirements of the first great commandment, nor completely meet the requirements of the second, yet, I bear my testimony to you here today, I believe that of all people upon the face of the earth, there is no other people who love the Lord their God as do the Latter-day Saints. There is no other people upon the face of the earth who give such absolute evidence of their love of God by their acts, by the sacrifices they make, by the labors they perform, by the diligence with which they strive to serve God and keep His commandments. I believe there is no other people to be found on the earth that compare to the Latter-day Saints in these respects. I believe also that there is no other people to be found where there is as much of brotherly love, of real harmony and good will, and a desire to bless their fellows, as can be found among the Latter-day Saints. Not only do we love our neighbors, but I believe that there is a greater love in the hearts of the Latter-day Saints, (and that they prove it by their acts,) for their fellow men, not of their own faith, than is to be found in other communities. I believe that we evidence this by the labors that we are performing. Reflect upon the fact that there are at the present time over two thousand men, in nearly all parts of the world, proclaiming this gospel of Jesus Christ that you and I have received; that they are neglecting their business, that they are separated from their families, from their friends, from their loved ones, from all that is near and dear to the na-

tural heart of man, and the labor which they are performing is a labor of love, without hope of reward whatever in this life. They have a hope of reward, of course, from God our Heavenly Father, who rewards us by a rich outpouring of His Holy Spirit whenever we are engaged in His work.

This labor which is being performed is costing on an average in the neighborhood of, if not fully, twenty dollars per month per capita for each and every one of those two thousand men, so that we find there is expended, while proclaiming the gospel, forty thousand dollars a month in expenses, as an evidence of the love of their fellows by these men and their families, who are supporting them. I feel that it is not exaggerating at all to say that these men would average, if they were at home laboring for the material things of this world, at least sixty dollars a month per capita for their time; therefore we find that the Latter-day Saints, by giving their time and their means to promulgate this gospel of Jesus Christ which we have received, that they are contributing in round numbers one hundred and sixty thousand dollars per month as a substantial evidence of their love of their fellows, and of their desire to bring to them the knowledge of the gospel that they possess.

The world has said that Joseph Smith was a fallen prophet. They say that the leaders of the Latter-day Saints are wicked and corrupt men. Even our enemies bear witness that the rank and file of the Latter-day Saints are a good people. They say, it is only the leaders that are bad, and that are full of wickedness and robbery, and all manner of evils; and the Prophet Joseph Smith

was the worst of the lot, because he established this terrible gospel called "Mormonism." The Savior said, "By their fruits ye shall know them," and this is the infallible rule that you and I and everybody else can lay down, by which to judge men—by their fruits. By the fruits of love of our fellows, we stand supreme above all the world in preaching this gospel. Freely we have received, and freely we give. This gospel of Jesus Christ, which the world says is a delusion, a snare and a fraud, to each and every man who goes out to proclaim it, and who lives an upright and virtuous life, it brings peace, it brings joy, it brings happiness unspeakable. In standing up and proclaiming that Joseph Smith was a prophet of the true and the living God, there are hundreds, yes, there are tens of thousands of men who have gone out to preach this gospel, and who can bear witness that God their Heavenly Father, by the inspiration of His Spirit, blessed them and gave them utterance in proclaiming the fact that Joseph Smith was a prophet of God, far beyond their natural ability of expression. They are able to bear witness that peace and joy oftentimes filled their very beings in testifying to the divinity of the mission of this man as a prophet of the true and living God; and that, after they have sat down, they have wept for joy because of the blessings of the Lord which have come to them while thus testifying.

It fell to my happy lot to labor for three years in Great Britain, and other parts of Europe, as the President of the European Mission. I came in contact with thirteen hundred Elders during that time, and I bear witness to you that those boys were sweet, that they were

clean in their persons, in their thoughts, in their acts, that they were in very deed representatives of the gospel of Christ; that they were leading God-like and Christ-like lives. I bear witness to you that every one of them was ready and willing to testify, and did testify time and time again in my hearing, that under the influence of the sweet spirit that comes from our Heavenly Father, that they had had times of joy beyond their ability to express, in proclaiming this gospel of Jesus Christ. Do you mean to tell me that the fruits of the gospel, that brings joy and peace and happiness unspeakable to those that are proclaiming it, that are honest, that are upright, that are diligent, that are true,—do you mean to tell me that if that gospel was vile and wicked that it would fill the heart to overflowing with gratitude in those that are proclaiming it? Why, it is an absurdity.

I have often remarked, in public and in private, that, to me, one of the greatest of all the great testimonies of the divinity of the work in which you and I are engaged, is the fact that no man, in all the eighty years that this gospel has been proclaimed, has ever returned to us from a mission and announced that he has found the truth in some other part of the world. It is not to be found. Ministers warn their congregations against the Elders. They warn their congregations in the world against reading our tracts, against studying our literature, or listening, or having anything to do with the "Mormons." Did I warn one single, solitary Elder out of the thirteen hundred that I labored with, against the gospel that any man might have to give him? No. I warned him against doing evil. I

warned him to shun wine and women, in the language of the late President Wilford Woodruff,] "as he would the gates of hell." I warned him to live sweet and clean and pure, and to bow down and pray God, day by day, for the guidance of His Holy Spirit. I told him to study the Bible, to study the teachings of the Savior and of His Apostles, and proclaim the gospel of Jesus Christ to the people. I said, keep yourself sweet and clean and pure, and study the gospel, and God will bless you; and God did bless them. Do you mean to tell me for eighty years God would allow men to go on, year after year, living virtuous, upright, honest lives, proclaiming a gospel that was not true, and that He would never bring one of those honest souls to a knowledge of the true gospel? What is the result on the other hand? Hundreds, yea, thousands have been pricked in their hearts, and by the inspiration of the Spirit, and the revelations of God to them, they have received a knowledge of the divinity of the work in which we are engaged. They have received the witness of the Holy Spirit to them, satisfying their souls, satisfying their very beings, causing them to cry out in joy that they know that God lives, that they know Jesus is the Christ, that they know Joseph Smith is a Prophet of the true and living God. No man on earth can say that he knows that what they say is not true. He may not believe their testimony, but he cannot rob them of the knowledge that they have. I may proclaim that I love my family, and a man may say, "I don't believe it," but that does not change the knowledge that I have that I do love them. When a man has received the witness of

the Holy Spirit, when a man has received the knowledge that this gospel is true, and he knows it, and he proclaims it, the whole world, not believing, cannot change the knowledge that he has. The Latter-day Saint possesses this knowledge, and it is this knowledge that they have of the divinity of this work that enables them to live nearer to the first great commandment, than any other people, to love the Lord with all our heart.

The average man that did not have a knowledge of the gospel of Jesus Christ would never be an honest tithe-payer; he would not have the courage to obey that law. The natural selfishness of man is so great that he would not and could not do it. Why, we love money to such an extent that many people will sell their very souls for it. The great criterion of success in the world is that men can make money, but I want to say to you Latter-day Saints that to do this is not true success. As a man grows and increases in the things of this world, if he is not careful, he will lose the Spirit of the Lord, and he will set his heart upon the things of this world, and if he loses the Spirit of the Lord, and fails to be honest with God in the payment of his tithes, as strictly and honestly as he would account to a partner if he were engaged in business, that man will lessen his strength, will lessen his power, will lessen the testimony of the Spirit of God within his soul. There is no question of it in my mind. We must be honest with the Lord. The great trouble is that there are many people who, as they grow and increase in the things of this world, set their hearts upon them and lose the Spirit of the Lord. Therefore, that which is counted by

the world as success is failure; because if a man starts out for a prize and he fails to secure it after laboring nearly a lifetime for that prize, certainly his life has been a failure. I know many individuals who, when they made small sums of money, were absolutely honest with the Lord, and paid one-tenth of it; but when they made large sums of money they paid all the way from one per cent, instead of ten, up to two or three per cent. What is the matter? Why, the appetite for money grows upon a man, increases and strengthens unless he is careful, just as much as the appetite for whiskey, and it gets possession of him, and he loves the money instead of loving it only for the good that he can do with it. He does not estimate properly the value of things. I once wrote a little sentiment for the Improvement Era, which was published fourteen years ago, as follows:

Not he who merely succeeds in making a fortune, and in so doing blunts the natural affections of the heart, and chases therefrom the love of his fellows, can be said to be truly successful; but he who so lives that those who know him best shall love him most; and that God, who knows not only his deeds, but also the inmost sentiments of his heart, shall love him; of such an one, only— notwithstanding he may die in poverty—can it be said indeed and of a truth, “he should be crowned with the wreath of success.”

Speaking of the wrong estimate of things calls to my mind a little incident that I have related many times in public, of a good old sister, a faithful Latter-day Saint up in Scotland. I had a very fine valise presented to me by some of my business associates before I went on a mission. It was an alligator hide

valise, and it had on it those great big lumps, you know, that the alligators grow on their backs, about as hard as steel. This good sister, who had been used to seeing “bags,” as they call them over there, that were very smooth, and that cost six or eight shillings, said, “Oh, I do wish somebody would give Brother Grant a decent, respectable looking bag. What a pity it is that he has to carry such an awful looking bag.” If somebody had given me a valise costing two or three dollars, she would have thought I had a treasure. I don’t know what this valise cost that my friends gave me, because you know they say you must never look a gift horse in the mouth, and I didn’t ask the price, but I did price one before this was given to me, that was not as nice, and the price was thirty dollars, so I suppose this one I had cost over thirty dollars; but the good sister, I am sure, would not have given six shillings for it. She did not know its value. The next conference I attended was out at Sunderland, and there is one little section of the railroad that runs out there that carried only third-class passengers. In the compartment where I was there were some first class passengers, who had changed to third at the Junction. You know, people ask why “Mormons” always travel third class, and the answer is “Because there is no fourth class.” I leaned back in the seat, closed my eyes, and the gentlemen who had been traveling first class thought I was asleep. One of them said, “I am sure that gentleman is an American.” The other one said, “How do you know?” “Oh, I am positive of it, I am sure of it.” The other one said, “I am not. How do

you know?" And he said, "Nobody but an American would waste so much money on a bag." So you see he knew the value.

The world thinks like the good old sister that we are wasting our money, because we will not exchange a forty or fifty dollar valise for one worth half a dozen shillings. They do not know the truth. They do not realize the value of the gospel of Jesus Christ. They do not know, for instance, the healing power of Almighty God that is in this Church. They do not know that there are men living who, but for the power of God, would not be here. I say to you that I know that I myself am a living witness of the healing power of Almighty God; that there are others now sitting upon this stand who would not be here today but for the restoration of the gospel of Jesus Christ, with all the power, with all the authority, with all the graces, with all the gifts that were ever enjoyed by former-day saints.

This is God's truth that you and I have embraced. It is the gospel of Jesus Christ, and may He help us, that we may in very deed follow the admonition of the Savior, and so live that other men, seeing our good deeds, shall glorify God and be led to the truth, is my prayer and desire, and I ask it in the name of Jesus Christ. Amen.

At the close of his discourse, Elder Grant, by request of President Smith, read a telegram from John W. Young, of New York City, in which Brother Young expressed sentiments of high esteem for President Smith and his associates, and deep interest in the welfare of the Church.

ELDER REED SMOOT.

Good resulting from malicious articles recently published in magazines.—
Change manifest in attitude of intelligent people concerning the Church.—
Pleasure in defending "Mormon" doctrines.—Ward teachers should more frequently visit homes of the Saints.—
The great modern sin of immorality.—
Saving of wheat recommended.

My brethren and sisters, I am suffering this afternoon from a severe headache, and I hope that while I occupy the short time this afternoon allotted to me, that I may forget it, and that I may have a portion of God's Spirit to be with me. I hope to be led to testify to His goodness, not only to myself, but to His people in general.

"I am not ashamed of the gospel of the Lord Jesus Christ, for it is the power of God unto salvation." I know as well as I live that, if the world is to be redeemed and mankind saved, it can only be through the power of the gospel of Jesus Christ. The longer I live and the more I see of this world the more positive I am that God is with His people, and blessing them in every way promised through obedience to the gospel. He is blessing you spiritually and temporally. I know of no people in all the world upon whom the blessings of our Heavenly Father are so bounteously bestowed. He is also blessing us with increased faith, and I believe that He is blessing us with greater knowledge of things divine.

While we see on all hands opposition to God's work, criticisms against His servants, falsehoods expressed, both from pulpit and press, I desire to testify to you that, as far as the people of God are concerned, they are growing and increasing in knowledge, in numbers,

in faith, and, I believe, in the confidence and respect of honest men and honest women throughout all the world. I recognize that the recent magazine articles published against us are having their effect both for good and evil. I am sure they are having the effect of prejudicing unthinking people against the work of God and His people, while on the other hand I am sure they are having the effect of calling attention of thoughtful men to the fact that they are written by untruthful men, and the statements made are false upon their face. I have tried to figure out the effect these malicious, false, lying articles have had upon the Church, and I have come to the conclusion that among the millions of persons that have read the articles, a great many have had their prejudices increased, and, on a basis of one hundred of these, most of them unthinking people, there are at least, fifty others who detect the purpose and object of the articles and their absolute falsehood. This being true, a feeling of sympathy has been created in the hearts of the latter towards a people so wickedly maligned; and I have also noted that they are the men and the women who think. They are the intelligent class of people; and I believe the result in the end will be for the good of the work of God.

I have faith that God will overrule all things for the advancement of His work. I am confident that if we are true to Him and keep His commandments that it will be but a short time until we will be known for good throughout the world. For eighty years we have had bitter opposition. For eighty years the press of the country has been filled with anti-Mormon articles. Eighty years

is a short time, a mere passing moment, compared with eternity, so there is no reason for discouragement. I believe that it will not be many years before the honest people of the world, as well as the press and magazines, will be looking for and publishing the good and beautiful things found in the great plan of life and salvation as revealed through the Prophet Joseph Smith, instead of, as at present, seeking for everything that can cast a reflection upon the organization and members of the Church.

I have taken great pleasure, and shall always do so, in explaining the articles of our faith, our ideas of this life and the life to come, our faith in God and His Son Jesus Christ, our form of baptism and its object, our belief in the laying on of hands for the gift of the Holy Ghost, as well as all the principles and ordinances of the gospel as revealed to the Prophet Joseph Smith. I testify to you that when explaining these great truths and especially our belief as to the hereafter, in the life to come, where we expect to meet our loved ones and know them, they appeal to many men and women. People are curious to know what our belief is on all questions that modern Christianity teaches, and some express themselves as not having known that we believed in Jesus Christ. It has always given me pleasure in testifying to our belief in Jesus Christ and Him crucified; our belief in God the Eternal Father; our belief in the literal resurrection of Jesus Christ, and that He is the actual Son of God. There is life, there is truth and power in "Mormonism." No man need be ashamed of its principles and its mission, nor need he at any time or in any place offer

any excuse for the doctrines that have been revealed by God, and His Son Jesus Christ, in this dispensation.

My brethren and sisters, our greatest danger is within, and not without. Have we a testimony that God lives, and are we living so as to maintain it? Are we consistent and loyal supporters of the laws of God—if so we need fear no opposition. I think that, taken as a whole, no people on earth comes nearer living correctly, yet we must not close our eyes to the fact that we have failings and shortcomings. I believe that one of the weaknesses in our Church work today is the neglect of ward teachers to regularly visit the homes of our people. It is true that we are all teachers, but there are certain men selected in every ward whose special duty it is to visit the homes of members of the Church. It is the teacher's duty to call at every home, no matter what position the head of the house occupies, whether it be the President of the Church, a member of the quorum of the Twelve, the president of a stake, bishop of a ward, or the humblest member in the ward. As soon as the teacher enters the door of a home, if it is the home of a Latter-day Saint, the family should be called together for instruction. The teacher then presides, and it is his duty to expound the principles of the gospel, to inquire as to the faith of each member of the family; whether they are attending to their prayers, whether there is anything in their home life contrary to the teachings of the Church and the Spirit of the Lord Jesus Christ. From the reports we receive, there are homes that are not visited once a year. This is not as God intended. I plead with the

bishopric of every ward where such a condition exists, to rectify it as quickly as possible. Instruct your teachers to visit every home at least once a month, and oftener if necessary. I believe that if this is done there will be a reformation in the lives of many.

As I scan newspaper reports from all parts of the world, and as I see the conditions of society in different sections of this country, I am convinced that one of the greatest evils now sapping the spiritual and physical strength of the people of the world is the evil of immorality. I take pleasure in testifying, for I know it is true, that the Latter-day Saints are as clean and virtuous a people as live on the earth. But, fathers and mothers, I call your attention to the fact that we are not entirely free, as a people, from this curse. There is a responsibility upon you fathers and you mothers to see that every child that God has given you is reared in the atmosphere of virtue, and that your daughters and your sons, for the Latter-day Saints have no double standard of virtue, are guarded and protected from every evil or evil influence. Every boy and every girl in the Church should grow to manhood or womanhood clean and free from immorality. Fathers and mothers, I beseech you not to let your girls walk the streets at night, bareheaded and unprotected. I wish I had the power to reach the ear and heart of every mother and impress upon her the evil of this disgraceful practice, the temptations accompanying it. Many may think there is no danger, but I know there is. No good can come from it, but evil and shame may be the result. The Bible, the Book of Mormon, the Doctrine and Covenants, all of the

works of the Church teach us the value of a virtuous life, and the evils following an unclean life. I trust the time will come, through the teachings of the Church, and the watchfulness of the parents, when we can say there is no immorality among us. There is work for the teachers, for the Priesthood, for every father and every mother in Israel, as long as there is one case of immorality in all the Church. We might say, as one of old, that "I am not my brother's keeper," but I say to every Latter-day Saint that I believe it is your duty, if you see a young boy or girl going wrong, to call the attention of the parent or guardian to it. It may be that you will receive a rebuff, but you will have the satisfaction of having done your duty. If the rebuff is given, I believe the time will come that the parent giving it will be sorry for it.

Nothing can happen to the Church, or in the Church, but what it affects all the members of the Church. No evil can be inflicted upon any part of it without affecting the whole body. I pray of you, when you see temptations and vice all around you, to guard well the children that God has given you. I thank God for the teachings of my parents. I thank Him for the example which they set me, and I desire to say to all Israel that it was the teachings and the example that I received from my parents that has kept me clean, as far as the vice of immorality is concerned. I have said many, many times to men of the world that if I should violate the law of chastity, I would leave the "Mormon" Church, or I would humble myself and seek God's forgiveness.

In connection with my brethren

who have spoken during this conference, I have a testimony that God lives, that Jesus is the Christ, that this is His work, and that it will never be taken from the earth again; that we are God's people and that, as we strive to do His will, so will He bless and protect us. This is my testimony to the Latter-day Saints. It is my testimony to all the world, and God grant that you may have the same testimony. May you never waver in your duty or your loyalty to God's work, or to any requirement the principles of the gospel impose upon you. A testimony that God lives is one of the peculiarities of "Mormonism;" it is one of the promises of God to those that seek Him, and it is one the world cannot comprehend, nor can any person comprehend it until he has placed himself in a position to receive it, by complying with the requirements made of him by God.

I am pleased to see the people prospering as they are, and I am more than pleased to see throughout this State bounteous crops and harvests, and let me ask you, my brethren and sisters, to take care of them. Do not waste any portion of these bounties, but save all you can, for, in these days of unrest—and we see it on all hands—no man can tell what a year will bring forth. It would not surprise me to see the time come when the people will suffer for want of sufficient breadstuff. I hope the people will have at least a year's wheat supply on hand, rather than, as many are today, being in debt for the wheat consumed during the year past. So presidents of stakes, bishops of wards, leading brethren, wherever you give advice, encourage the people to take care of all the bounties that God is bestowing upon them, and I know if

you will do it it will be better for every man, and every family.

May God give us strength to do our duty. May He give us a determination to live by every word that proceedeth from His mouth, and be loyal and true to His work, I ask it in the name of Jesus Christ. Amen.

The choir and congregation sang the hymn :

Guide us, O Thou great Jehovah,
Lead us to the promised land,
We are weak, but Thou art able—
Hold us with Thy powerful hand.
Holy Spirit,
Feed us till the Savior comes.

Benediction was pronounced by
Elder Samuel O. Bennion.

Conference adjourned until Saturday, Oct. 7th, 10 a. m.

SECOND DAY.

In the Tabernacle, Saturday, Oct. 7th, 10 a. m.

Conference was called to order by President Joseph F. Smith.

The choir and congregation sang the hymn :

How firm a foundation, ye Saints of the Lord,

Is laid for your faith in His excellent word!

What more can He say than to you He has said,

You who unto Jesus for refuge have fled?

Prayer was offered by Elder John L. Herrick.

The choir and congregation sang the hymn :

Praise to the man who communed with Jehovah!

Jesus anointed that "Prophet and Seer"—

Blessed to open the last dispensation;

Kings shall extol him and nations revere.

PRESIDENT FRANCIS M. LYMAN.

Faith is only one principle of salvation.

—The Church prepares its members for eternal life.—Possession of the Holy Spirit the strength of the Saints.

—All who hold the Priesthood should be teachers and exemplars of righteousness.—Acceptance of Priesthood implies willingness to perform duties thereof.—Duty of prayer incumbent on all.—Loyalty inculcated.—Exhortation to be pure in heart, and remarkable for good works.

My dear brethren and sisters, I trust that the same good spirit that attended the speakers yesterday may be with us this morning, and during all the sessions of the conference. We were greatly pleased with the

remarks of our brethren yesterday, and no doubt we were reminded again of the doctrines that have brought us together, and that, with the spirit that has accompanied them, has so thoroughly established this people. I see before me, I am persuaded, some of the choicest and most faithful of the Latter-day Saints; men and women who have been thoroughly tried, well experienced in the plan of life and salvation, the people that are generally with us on such occasions. Through my mind, yesterday, passed the thought, how precious it would be if all the Saints could gather with us, if we could all be together, and all have the privilege of enjoying the same spirit that we enjoy on such occasions. That is not possible, but it impresses me with the importance of the responsibility that rests upon the brethren and sisters who do gather together, and can be here, and will always be here, while they live; the same class, that is, the same percentage of the people from all the stakes of Zion, and representatives from the missions, and brothers and sisters who bear responsibility in the Church. We heard yesterday some of the excellencies of the gospel of salvation, the principles of truth that commend themselves to all honest people whose ears and hearts are open to receive the word, and without which principles we are advised that men cannot be saved. We all remember that expression of the Apostle Paul, in regard to the principle of faith, that I have thought has unwittingly, deluded

PRESIDENT FRANCIS M. LYMAN.

the Christian people generally in the world, for he declared that "*Without* faith it is impossible to please God." Naturally, it has been taken that *with* faith the Lord may be pleased, and that too with faith alone. But we have come to understand that faith, genuine living faith produces the very important principle of repentance, and that without repentance it is not possible to please God. Without baptism for the remission of sins it is not possible to please Him. Without the gift of the Holy Ghost it is not possible to please Him. But, with these great and superior, and primary principles in the gospel of life and salvation, we have discovered and have proven in our lives that men may be saved.

I thought, while the brethren were talking yesterday, that it would be a good thing to bring a little scripture to your attention—these brethren—Stake Presidencies, High Councilors, Bishops and counselors, High Priests and Seventies, these men who are looked upon and considered the teachers among the people—and while I do this I trust that your hearts will be touched, I trust that your souls will be so opened by the presence of the Spirit of the Lord that you will not forget this scripture. It is homely, somewhat, but very important. It is a scripture that was given eighty-one and one-half years ago yesterday, on the 6th of April, 1830, and I am persuaded that it has not had quite the weight in our hearts that it should have, hence I desire to draw it to your attention, or your attention to it, and have it impressed upon your minds, for the conditions that are laid down here, that entitle the children of God to that saving ordinance of baptism, is of greater importance, I believe,

than we have attached to it. I believe that the brethren, the Elders in the world, have not been quite as careful in this regard, nor the brethren at home, the bishops who hold the key to open the door for everybody who comes into the Church. The bishop is the master of the situation in his ward, and everybody in his ward in the Church coming into the Church, born of Latter-day Saint parents, and so forth, all these are under the direct care and supervision of the bishop of the ward. I want us to discover the fact that this Church, with its order, its organization, perfection and authority, is most admirably planned and arranged by our Heavenly Father for the salvation of the children of men, for their training, their bringing up, and for preparing us for salvation in His kingdom; not only intended for our entrance into the kingdom, but to maintain our standing, fellowship, and growth therein, so that, though we are very enthusiastic, very devout and faithful in the beginning, that we shall continue in that condition until the finish of our contract with the Lord; that is to the end, and the end is when we die; that is the end of our obligation, taking us finally into the presence of God, with our sins forgiven and blotted out. We are not there yet, but we will get there very soon, one at a time, or a few at a time, as we came into this world. This is the scripture that I desire to impress upon your hearts, and that when we go home we can impress it on the hearts of those who could not come, officials and others, so that this may ring in the hearts and souls of Latter-day Saints. It is in regard to the manner of baptism, and in regard to the conditions that should obtain, and that must obtain,

in order for us to receive the blessings of salvation that we seek, all those who humble themselves before God, and no one else can have this blessing.

"All those who humble themselves before God, and desire to be baptized and come forth with broken hearts and contrite spirits, and witness before the Church that they have truly repented of all their sins"—that is not a part of them, but the whole of them,—“and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end”—and I have told you what the end is—serve Him to the end of this probation, this mortal life of ours,—“and truly manifest”—that is, without any deception—“truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into His Church.”

And all those who do not thus come before the Lord, humbling themselves, and with these conditions, shall not be received into this Church. Now, if there have been any received into this Church that have not met those conditions, they are at fault and they have not pleased the Lord. Their faith has not been genuine, for genuine faith produces genuine repentance, genuine baptism, a profitable and acceptable baptism unto the Lord, and the gift of the Holy Ghost by the laying on of hands. Now, that is a splendid condition for people to be brought into when they enter this Church, and the Lord understood that the day this Church was organized, just as well as we begin to understand it today. When we have thus received the gospel, when we have received that measure of genuine faith, when we have obtained that gift from God, repentance that worketh reformation and that puts us in condition that our sins may be washed away—for sins are not washed away without genu-

ine faith and repentance—and baptism is not acceptable to the Lord unless that same faith and repentance be attained to by those who would be baptized, then water baptism may follow, and then baptism of fire and the Holy Ghost. This is the secret—right here lies the secret, my brethren and sisters, of the strength of this Church. It is the individual testimony and witness of the Holy Ghost in the hearts of the people, that establishes every man and every women in righteousness, in purity, in faith, in morality, in uprightness and undefiled. How beautiful that is! What splendid doctrines! What great improvement that does make upon the natural, mortal, fallen man; and the fruit of it is to be discovered among the Latter-day Saints today in good measure. There is room, of course, for more to be good, faithful and true than we have today, and there will be no doubt in the future.

Now, the Lord is pleased with you. He is pleased with us so far as we have entered this Church properly, so far as we have remained in the Church, in His work, in obedience, in humility, and in faith and devotion to Him, as we have entered it. Every man who has so come into the Church has that witness and testimony abiding in his heart of the Father, the witness of the Father and the Son, for the Lord has declared Himself unto us; He has come unto us and borne witness to us of the doctrines that are presented, that they are true. Latter-day Saints know that they are true. They know it, having demonstrated and proven them to be true, and having the witness of the Spirit of the Lord, which inspires their hearts and brings joy and happiness to their souls, and in

that is the strength of the Church. There are no standing armies; there is no compulsion; nothing of a physical nature brought to bear upon the Latter-day Saints; no man is compelled to take a position; no man is compelled take an ordination; no man is compelled to labor after he has received these favors; but they are instructed, counseled, labored with, they are persuaded, and generally converted to the importance of maintaining their standing and fellowship, that has prompted them to come into the kingdom and to maintain these conditions while they live. We feel their importance, and we recognize them among the brethren at home and abroad.

We are very anxious that this same spirit and desirable condition shall be not only maintained by the presiding brethren, officers in the Church, and those who stand at the head of departments in Zion, and at the head of missions in the field, but that the Elders—and all are Elders who bear the Melchizedek Priesthood; the Apostle is an Elder and should be addressed as an Elder instead of an Apostle; you should say “Elder Lyman,” and the same to these brethren who hold the Apostleship. The Apostleship is a sacred term that ought not to be used in common parlance as we use it to-day. It was not in former times, in the days of President Young. It was after his death that Elders that are known as the Apostles in the Church were spoken of, or spoke of themselves as “Apostles.” They are the Elders, the chief Elders of the Church. They are the Elders who hold the keys of the kingdom, and who bear the responsibility of the kingdom at home and abroad, under the direction of the First Presidency

of the Church, and we are Elders, and so are all who bear the Melchizedek Priesthood; and it happens today that all the bishops in the Church bear the Melchizedek Priesthood, every one of them.

Then we have the Lesser Priesthood, the Aaronic Priesthood—the Priests and the Teachers and the Deacons. We heard a little yesterday,—I am not sure but I think it was Elder Smoot, who dropped the thought that we are all teachers. If you remember and will read this scripture, it is right here, I need not give much time to speak in regard to it, but you can study it for yourselves, in the twentieth section of the Doctrine and Covenants, you will find that the duties of a teacher are shared by the deacon. He is to work with the teacher, if occasion requires; and I have discovered, I think, in my ministry among the people, that the occasion always requires that the deacon should share with the teacher; and the teacher’s duty is to watch over the Church always, and to be with and strengthen the Church. Now, if Elder Smoot was correct in that assertion that we are all teachers,—and I am willing to grant that—I don’t know of any more important and valuable calling or appointment than that of a teacher. I understand that our Savior was the greatest of all teachers, and it was not too small a work for Him to pay attention to the teaching of the word of the Lord, and training the people, and so it should be from the greatest to the least in this Church; and the greater men are, the greater responsibility and the more they are elevated before the people, the greater teachers they should be, and of all teachers, the bishops of the wards should be the greatest teachers in

the wards. They should be men, as Paul happened, accidentally, maybe, to say on one occasion when he was talking to Timothy, in his letter he said that the bishop, among other things, after telling that he should be blameless, the bishop should be without fault; he should be a perfect man; just do everything exactly right; but the injunction that I refer to is that the bishop should be "apt to teach," given to teaching. It should be natural for him to be a teacher, for if there be any fault with the teachers, they are his teachers; he has selected them; he has blessed them and set them apart; and if they be faulty and do not know exactly how to do things, the reproach be upon the bishop of the ward.

Another scripture I want to draw your attention to, and I want to expound a little scripture and extend a little scripture, as I have had occasion to remark in some conferences, to expound a scripture and extend it. Now, parents in Zion who fail to teach their children faith in the Lord Jesus Christ, repentance and baptism, the laying on of hands for the gift of the Holy Ghost, the sin be upon the heads of the parents. Now, may I extend that scripture a little, so that it will not only take the father and mother of the children, but will take particularly the father of the ward, and say that the father who fails to teach his children how to teach, and fails to give them instruction, and fails to train them and bring them up in the way they should go, that when they are old they are competent teachers,—the bishop who fails to do this, with the assistance of his counselors who are chosen High Priests, and should be just as good as the bishop—the reproach be upon their heads. The

responsibility that rests upon us, my brethren, who bear the Priesthood—for when men are ordained to the Priesthood, the Lesser Priesthood and the Greater Priesthood, when they receive these offices in the Priesthood it is indicative, it makes plain to the Church and to the world that these men are called with divine authority, that responsibility rests upon them, that they are expected to be workers.

Do you know now, I want to extend our practice a little farther than we have been doing. When we want a president of a stake, we want him for work; and his counselors the same. When we want a high counselor, we want him for work. When we want a bishop, we want him for work. When we want his counselor, we want him for work. When we want a man to preside over a mission, abroad in the world, we want him to work. When we want an Elder to go into the world, we want him because we have work there. There is employment in preaching the gospel. We want him to go out because there is something to do. Now, we have dropped somewhat into the fashion of ordaining Seventies and of ordaining Elders and ordaining Patriarchs; and the brethren don't go to work. Now, suppose when a brother is ordained an Apostle, or is ordained a Patriarch, he does not go to work. Why, he does not get the spirit of his calling. It is the man who takes hold of his ministry and the responsibility that is put upon him, who gets the spirit of his calling. It is so with a Seventy. He is ordained a Seventy and that is all—just ordained a Seventy, or he is just ordained an Elder, or just ordained a Priest, or Teacher or Deacon, or any of the

offices in the Church, and he does not go to work; there isn't employment for him; the bishop has not so trained the material in his ward that when they are ordained to any position in the Priesthood, that there is employment. A man should work. It is indicative that he should work. He should be a prayerful man, at least when he receives the Priesthood. No man in this Church is entitled to receive divine authority from the Lord, and then forget Him. No man is entitled to receive the Priesthood in this Church, and stay at home on the Sabbath Day, and not partake of the sacrament. No man is entitled to have the Priesthood who does not remember the Lord and bow his knee before Him in the season thereof; and the Lord has said in a scripture that I may refer to. He that doth not pray, doth not say his prayers, remember his prayers before the Lord, in the season thereof, shall be had in remembrance. If you remember, that is what the Lord said to Zion, the children of Zion, and we are among them. That is what He said to the inhabitants of Zion, a commandment that He gave, that those who do not pray before the Lord in the season thereof, shall be had in remembrance; that is, shall be remembered by the bishop or by the judge of my people, and he is the judge of the people.

The bishop is the judge of every man, woman and child in his ward, and he is responsible; that is, he is responsible to take care of them, and to mind his own business in his ward, just as the president of the stake must mind his own business in his stake of Zion, and let nothing escape him. Now, the bishop is under obligation to instruct every man that he ordains, every man that

he allows to be ordained and directs to be ordained, every man that is called to any position of responsibility in his ward, it is the business of that bishop, as a good father of the brethren, and fathers of the people, to instruct that brother if he receives the office of an Elder in order to go and be married in the Temple, to bear the Melchizedek Priesthood,—it is the business of that bishop to give instructions such as he will never forget in his life, tell him that it is his business to go home from the Temple, with his wife sealed to him for time and eternity, and be a faithful worker at home. He can always find something to do. He has the home to regulate. He has the order of prayer to regulate at his own hearth. It is his duty to offer prayer in his home.

These Latter-day Saints pray, they pray in the morning and they pray at night, and that is the season of prayer. And then they pray secretly. What do they pray for? Why, I have had brethren say, "If we were prayed for and remembered as you brethren are, it would be different. We all pray for President Smith and for the General Authorities. We pray for all these quorums of the Priesthood, all these presiding brethren. If we had the benefit of prayers, we could be good people as you are." They think we are remarkably good, and we are pretty good. Well, now, what about our prayers? I want to know if there is one person in this Church that prays more faithfully for President Joseph F. Smith than he prays for you. I would like you to bear that in mind, my brethren and sisters who are here, that there is not a family so separated from the ward, and so far out on the range and in the mountains and canyons,

and neglected and overlooked and forgotten, almost, maybe, by bishops of the wards,—President Smith never forgets to pray for that family or that man; he never forgets to pray for that woman, that mother in the family; never forgets to pray for the smallest, simplest child in the family. We pray every morning for you. We prayed this morning, I did, I prayed for you, and I presume you prayed for me. I prayed for all; my heart was opened so I could pray for all Latter-day Saints. I prayed for our government, our country. I thank the Lord for the strength of the country, of these great United States. Oh, what blessings they have vouchsafed to us, that we have been preserved, and that the Church is established, and so settled and fixed and protected by the wall of strength that God has established in these United States. How thankful we ought to be. We remember our neighbors; we pray for them; we pray for their conversion, and we set good examples before them.

We do not patronize the saloons, we do not patronize any of these evils that are about us. You know that we come to you with good in your stakes of Zion. There is not a presidency of a stake that we have not blessed and set apart and helped to select, not a high councilor. There has not been a Relief Society, not a Mutual Improvement Association organized, not a quorum organized, not a mission established in any part of the earth, but what the presiding officials have gone out with blessings, and with instruction in the hands of the servants of God who bear the Holy Priesthood. And then we do not forget them. We pray for them. We pray for them when they go,

we pray for them when they return, we pray for them while they are abroad. I hope the Latter-day Saints do pray for us. I hope you pray for us at least as well as we pray for you; for I pray always for you, for every family in this Church. There is not sickness in any home but what we pray for the sick, as well as those whose names sometimes are handed in, that is to pray for especially. We have those requests by letter, sometimes—Please remember my wife, my daughter or son—and we pray for them. We call upon the Lord to notice that there is sickness in a home, that there is calamity or trouble or distress or sorrow somewhere, and we want it relieved. We call upon the Lord. That is what we do; and then we behave pretty well.

We are sober men, moral men, we are not corrupt and defiled. We don't come to you with corrupt doctrines and principles to defile you. Have you been so instructed? Has any bishop, any elder, any seventy any department of the Church been injured because we have carried corruption and trouble to them? No, we have been good to you, good to you all the time, and you have fed us and been good to us and kind to us, and slept us, but we have never trespassed upon you. We have never been inclined to trespass upon you, but to defend you and help you and instruct you, and reprove you if it were necessary, if you were in transgression and sin. We have tried to have you help us, and you have helped us. There is wonderful improvement made during the last decade or more, two or three decades, so far as my acquaintance has been with you brethren here, you leading, presiding brethren. I have been with you on a

occasions and under all conditions and circumstances, when we have had our troubles and little contentions, and little divisions, and so forth, and we have always given you good advice and set you good examples. These brethren here on this stand, whom you know, you know our hearts just as well as we know our own, and you are witnesses; the people are our witnesses throughout this Church. They know we have been faithful and true to them, and that we have taught them to be loyal—loyal to our government, loyal to the government of God, and loyal to the government of our great country, for it is the Lord's country. He has established and established this people. He has gathered the people, not only the Latter-day Saints, but He has gathered the oppressed and the wretched and the sorrowful and the humble and meek of the earth. God has gathered them to the land of Zion, the land of the pure in heart, the land where the pure in heart should dwell, and where all who dwell should be pure in heart.

Now, we want the Latter-day Saints to benefit, we want you to benefit, we want you to take home your wards and to your stakes of Zion on the instructions and spirit of this conference, you brethren who reside, and that you shall attend to your own business; for the stakes of Zion are so extended, the wards are so numerous, and the General Authorities sitting in this little square here,—there are not many more than a score—upon whom rest the responsibilities of caring for the whole people at home and abroad, and to the preaching of the gospel throughout the world. And we need your help; we want you to be good;

we want you to be faithful; we want you to be sober; we want you to be moral in principle, in spirit, in body; we want you to be clean and pure and faithful and humble. We want you to be humble, yourselves, before God. We want you to remain humble before God. We want you to repent of all your sins. We want you to take upon yourselves the name of the Lord Jesus Christ. We want you to serve Him and honor Him. Having the commandments and observing them it will be positive evidence that you love the Lord, and if you do this the Lord will come unto you. He will love you, and the Father will love you and love us, and He will come unto us and manifest Himself unto us. He will not manifest Himself unto those who do not remember Him, and do not keep His commandments. Those who remember Him and love Him will keep His commandments, and the keeping of His commandments is positive evidence that they love Him.

We want our brethren and sisters, we want the Latter-day Saints to love the Lord, and to honor Him and to serve Him with full purpose of heart, for we want to be saved; we want you to be saved; we want to be together when we get on the other side, under good and favorable conditions. We will be better men there. We may not think there will be much change, but we will be a very great deal better men on the other side than we are here. Our children will love us better; the wife will love the husband better, and our neighbors will love us better, because the faults and failings and weaknesses that were manifested here will disappear. We discover them every day. They will disappear. They are of the earth

earthly, and we will act like men on the other side. We will be better. We will live and repent, and our repentance that we maintain through this life will have its genuine fruit of success and of relief from sin and transgression, and our minds will be freed from any weight of sin or trouble that we had in this life.

We are going through a world of sin and distress and danger, yet it is a good world. I don't want to say a word against it, and I calculate to stay here as long as I can; but it is a world of danger, and trial and tribulation and hardship for men and women, but it is possible for us to endure, it is possible for us to serve the Lord; it is possible for us to do what is right, and nothing that is wrong. It is not necessary for us to do wrong, and we want to quit doing wrong and work righteousness and serve the Lord. Let the bishops then, the presiding brethren in the wards, remember these things. I talk to them because there are more of them here than I will see again until next April. I will not meet many of them between now and then, possibly, and we want the bishops to go into their wards, and we want them to take care of the people that are at large, the people who are roaming, and who are not gathered together, and who do not gather together in the ward meetings, who are not heard and seen there. Bring them together, hunt them up, try to know every family and to know what is the matter with every family, and draw their attention to the fact that if they do not partake of the sacrament, and do so worthily, it is positive evidence that they do not remember the Lord. If a man remembers the Lord he will keep His commandments, and we do keep

them just to the measure of our love of God. You know where you are at, without me trying to find out. I could not if I tried, possibly, but you know. If you are serving the Lord and keeping His commandments perfectly and fully, that is positive evidence you love the Lord. If we do not do these things, we do not love the Lord as we should,

I pray the Lord to bless you, my brethren and sisters. I testify to you that this is the Lord's work. Our Heavenly Father, by His Son Jesus Christ, has established this work, and kingdom. He brought the Prophet Joseph Smith and made him a Prophet, and inspired and qualified him, and sustained him to his death, to the shedding of his blood. Our Father in Heaven did this through His Son Jesus Christ, and established this Church, and it is growing, it is spreading, it is gaining strength. But are there not some who are weakening? Yes, I suppose so. Some will be weakening, some will die off and pass away, but the Church will endure, and never grow less than it is today. It will grow stronger.

I have another thought that was expressed by one of the brethren here. You remember it. You heard it yesterday, that in a little while, the virtues of the Latter-day Saints will begin to be advertised and shed abroad among the peoples of the earth as a remarkable people. We will be a remarkable people, for we will be a sober people, a moral people, an upright people, people who are reliable and trusted in business matters and everything else; reliable in politics and government and governmental affairs. We won't rob the treasury, or rob anybody, or do anybody harm, but be conscientious, upright, good and re-

liable. If government authority is trusted in our hands, or in the hands of any of our brethren, it will be safe and there will not be a defaulter. It is a reproach to a people who have a defaulter. It is a reproach to us when we fall into sin. We want always to be free of these things, and stand in the presence of the Lord approved of Him.

I thank the Lord that we have been pretty good. I have no bad things to say about my brethren. I love them with all my heart. They are just as tender to me as my own dear children, just exactly, and I know my brethren, I know their hearts, every one of them, and you know them. They are just as true as steel, faithful, ready to live always in the service of God; then we will die when we can't help it, but we don't intend to die as long as we can help it. We intend to stay here and assist in the building up of the kingdom. We want to be servants of God. We desire to serve Him and assist in the accomplishment of His purposes in the earth. We desire to live a long time and bless the people. We desire to extend our hands over all Israel, and to bless them, and our neighbors included in Zion; for we are greatly mixed up at the present time, and there are very many good precious people among us, good, honest and moral people, to say nothing about those that are otherwise, either with us or on the outside.

Let the Latter-day Saints serve God, and love Him, and honor Him, and keep His commandments, and be united in listening to counsel and walking uprightly before the Lord, and deal justly and properly on all occasions, and in regard to all matters of every nature. That is our

exhortation, and that is the doctrine we have been carrying to the people. We have gone for the good and virtuous in the world, and called men to repentance. We do not want men who do not repent. This is the gospel of repentance that is entrusted to us, which shall be preached to every creature, and he that believeth and is baptized shall be saved, and he that believeth not, but rejecteth the message God has sent, will be condemned. It can't be helped. Be pure and upright and conscientious, and love the Lord, and He will come to you with His Spirit and sustain you now and forever, which I humbly pray in the name of Jesus Christ. Amen.

Mr. Edward C. Clifford sang a baritone solo, entitled "Glory to God, who from the heavens above."

ELDER HYRUM M. SMITH.

Qualifications of successful Teachers designated.—Detailed statement of Teachers' duties.—Proper deportment of family when Teachers visit.—The faithful strengthened, the slothful encouraged to good works, by Teachers.

The reference of the brethren to the question of teaching among the Latter-day Saints has given me a desire to speak a few words upon the same subject. It has come prominently before the attention of the General Authorities of the Church that there is a great lack of teaching among the stakes of Zion, and in the wards of the Church, a very great neglect of duty on the part of those who are called to be teachers among the people, and, as a consequence, the Saints in their families are not being visited and instructed as the Lord designed that they should be.

In the organization of the Church, the Lord has provided officers in the Holy Priesthood, and has defined their duties. We have been informed that it is the teacher's duty to be a watchman over the Church, to strengthen them, and to see that there is no iniquity in the Church, neither backbiting nor evil speaking, and to see that the people attend to their family duties and their Church duties. Brethren, we who are called to be teachers, many of us at least, have not as fully as we should have done, performed the labor allotted unto us.

Now, there is a certain preparation that should be had on the part of a teacher prior to his entering into the homes of the Saints to instruct them in their family and religious duties. In the first place, he should be duly ordained to the holy Priesthood, and called and set apart to labor among the people. Now, authority is not all that is necessary in order to be a successful teacher. He must have knowledge also, for except he have knowledge concerning the things of God, how can he impart instruction unto the Latter-day Saints? Therefore, the brother holding the Priesthood and designated as a teacher among the people, should have a knowledge of the truth. He should be well informed upon the principles of the gospel. He should be familiar with the doctrines of life and salvation. He should be a student of the Scriptures. He should understand the word of the Lord, and be familiar with His commandments. And when he has this knowledge, then he should have a desire in his heart to impart of this knowledge unto the people, and to see that the people are instructed in the gospel, and are obedient thereto. Before a

teacher attempts to go into the homes of the people on any special visit, he should make his going a matter of prayer before the Lord. As has been suggested by President Lyman, he should go before the Lord and ask His blessings upon his labors, that he might enjoy the inspiration of the Spirit, that by the Spirit he may be directed in whatsoever things he should say and do.

When he has made this preparation, and is qualified through knowledge and testimony, then when he enters into the homes of the Saints he can make inquiry of them concerning their condition and their conduct and their standing as members of the Church. The authority of the Priesthood gives him the right to ask questions of the family as to their diligence in keeping the commandments of the Lord, as to their faithfulness in performing the duties that the gospel enjoins upon them. The teacher has the right to inquire into everything pertaining to the welfare and standing of the people who call themselves Latter-day Saints. He may ask them if they live in peace together, if there is love and affection existing between husband and wife, if there is proper affection and love in the father and the mother for the children, and whether or not the children respect and honor their fathers and their mothers, as the Lord has commanded. He may inquire if the children live together in love and peace as brothers and sisters ought to live, and if the family engage in prayer night and morning; and if the parents teach their children to pray vocally, and believe in and remember their secret prayers, as commanded in the revelations of the Lord. He may inquire of the Saints if they backbite or speak evil of

their neighbors, or of one another, or if there is quarreling or contention, or dissension and lack of brotherly love and kindness exhibited in the family, on the part of any member towards any other member, or on the part of members of the family towards their neighbors and friends. He may inquire if the Saints sustain and uphold the Priesthood of God, and those whom the Lord has called to preside as general authorities in the Church, or as the local authorities in stake or ward or branch; whether or not they accept the restoration of the gospel and believe in it and believe in the Prophets who have been inspired and raised up to perform the work the Lord has allotted them in the latter days; and whether or not they accept the organization of the Church. The teacher may inquire of the family if they attend their sacrament meetings on the Sabbath day, and partake of the sacrament and if they do so worthily; and if they honor the Sabbath day and keep it holy. These servants of the Lord may also inquire if there are members in the family who take the name of the Lord in vain; if they are honest and if they are truthful, and if they are pure. All these things the teacher has the right to inquire about, and it is his duty to inquire about them.

As a part of the preparation of a teacher it would be well, it seems to me, to find out the condition and the standing of the members of the Church in the district, as shown by the ward records, and besides this, as I have shown, he has the right to inquire of the family and the members thereof in all things pertaining to their standing and fellowship and conduct as members of the Church. The teacher should be prepared,

and able to expound the word of the Lord, and to preach the gospel, and to correct whatsoever ought to be corrected that he discovers in the family, or in any member thereof. He should also teach the first principles of the gospel. He should inquire of the parents if they have taught their children the gospel of faith in the Lord Jesus Christ, and repentance of sin, and baptism by immersion for the remission of sins, and the laying on of hands, for the gift of the Holy Ghost; and if they have taught them to pray, and walk uprightly before the Lord. And then, according as his findings may be, he can preach or give counsel or instruction. He should be prepared to answer questions that might be asked of him by members of the family, thereby enlightening their minds or removing therefrom doubts that may be lurking there concerning the doctrines of the Church or the principles of salvation. He should be able to make clear to the understanding of all the members of the household everything pertaining to this glorious latter-day work.

Now let the teachers go forth and do their duty, and accomplish the strengthening of the Church, and the increasing of faith among the people and stir up the Saints to greater diligence in the performing of the duties and obligations of their membership in the Church.

Now, my brethren and sisters, I would like to say a word pertaining to the duties of the Saints. You fathers and mothers, you heads of families, you parents of children who have homes in Zion, and you children, what is your duty with relation to the coming of the teachers into your households? It is the duty of the father or the head of the

house to welcome most earnestly the servants of the Lord, to call his wife and his children together, and to bring order and peace in the house, and to introduce to his children or family the teachers as the servants of the Lord, who have come in the name of the Lord, and with the authority of the Priesthood, to teach the family and to inquire into their welfare and their conduct. Then the family shall submit to the instructions that the teacher shall be led to impart unto them, and there shall be no spirit of resentment or objection on the part of members of the family to the questions or inquiries that may be made of them by the servants of the Lord.

I have been informed by some teachers that there are some members of the Church who object to the teachers inquiring into their personal lives, and conduct, and questioning them about their faith in the gospel and their obedience in keeping the commandments of God considering them impertinent and unnecessary. Well now, you Latter-day Saints, if there are any who take such a position as that, you are in error, you are mistaken, and you don't understand the rights of the Priesthood as you should, nor the object of the coming of the teachers to your homes, as you should, neither have you the proper spirit in your own heart, if you resent the good will of the teachers when they ask these questions in order to find out your condition, that they may help you and bless you, and be a strength and a power to you in helping you to overcome the weaknesses of the flesh. You cannot show disrespect to the Priesthood without bringing upon yourselves the displeasure of the Lord.

Most of us men in the Church hold the Priesthood ourselves, and if a teacher comes into my house and he holds a lesser office in the Priesthood than I, and for that reason or any other I resent his making inquiry into my personal life and conduct, and standing in the Church, I disrespect the Priesthood. If I disrespect the Priesthood as it is held by another, I dishonor the Priesthood as I may hold it myself, and I should not do that. We should respect the Priesthood and honor it, no matter who holds it, and especially should we honor and respect a man who endeavors to magnify his calling in the midst of the Saints.

Now, I would like to say that much for both teacher and those who shall be taught, that we shall teach our children and set them the example, when the teachers come into our houses, of respect for them as the servants of the Lord; show them that if they respect the teacher who holds the Priesthood, they likewise respect their father who also holds the Priesthood, and that in dishonoring any servant of God who holds that Priesthood, he dishonors his own father, and himself, and whosoever dishonors the Priesthood of God, shows dishonor to God Himself. Therefore, welcome the teachers to your homes, listen to them, answer their questions. We all may rest assured that whenever we object to any question that a teacher may ask, as he is moved upon and inspired by the Spirit of the Lord, we condemn ourselves. Where is the man who pays an honest tithing who will object to the teacher asking him if he pays his tithing? Why, instead he will feel a little sorry if the teacher does not ask him that question, so that he may answer, yes, honestly, before

the Lord I pay my tithes and my offerings. We will only object to those things wherein we fail to do our duty. If we object it will be when we are at fault. If we do not pay our tithing and offerings we do not want to be asked if we do pay them. If we are not pure in heart we would not like to be asked if we are. If we take the name of God in vain, why some of us would not like to have the bishop, or his representative, the teacher, inquire of us if we keep the Lord's name holy; and if we desecrate the Sabbath day we may feel a little offended if we are asked about it, but we should not be. If we have the proper spirit, the proper understanding of the rights of the Priesthood, and of the organization, and authority of the Church, then even if we have offended in some things, we will have the spirit of humility and confess our sins, acknowledge our shortcomings, and have in our hearts the desire and show a willingness to be assisted by the teachers in overcoming these things: that through the instructions and the counsel and the good feelings of these servants of the Lord, we ourselves may be helped in overcoming these weaknesses of the flesh.

Now, I pray the Lord to bless us all, that we may put into effect the organization of the Church, to the end, that every home shall be visited by those holding the Priesthood, and that every man visiting shall be endowed with knowledge and inspiration and ability to teach, and that every family will have the spirit of reception, to receive and rejoice in whatsoever instructions may be imparted, and to receive likewise with humility whatsoever reproof may be found necessary to be given by those who are our instructors. Thus may

the Church be indeed blessed and benefitted, and the people strengthened, and iniquity be done away, and sin be repented of, and righteousness and good feeling and love for God and man, and a determination to serve Him and keep His commandments, be manifest on the part of every member in the Church of God, in the name of Jesus. Amen.

ELDER GEORGE ALBERT SMITH.

God's commands an expression of a loving Father's wishes.—Each member of the Church may receive inspiration.—Responsibility shared by all in God's work.—Liberty and blessings assured only by righteousness.—Admonition to sustain the laws and government.

I have listened with very great interest, and I am sure with much profit to me, to the kind words of counsel and admonition that have been delivered to us by our brethren. I have thought what a beautiful organization we are identified with, and how merciful the Lord has been to us His Children in this day and age of the world. It is not hard for me to comply with the requirements that are made of me by my heavenly Father, and I realize that His teachings to me come through those whom He has chosen. When I was a child I recognized, or thought I did, that the commandments of the Lord were His laws and regulations for my guidance. I thought I recognized in the disobedience to those laws that punishment would follow, and as a child I presume I may have felt that the Lord had so arranged affairs and so ordained matters in this life that I must obey certain laws or swift retribution would follow. But as I grew older I have

learned the lesson from another viewpoint, and now to me the laws of the Lord, so-called, the counsels contained in the Holy Scriptures, the revelations of the Lord to us in this day and age of the world, are but the sweet music of the voice of our Father in heaven in His mercy to us. They are but the advice and counsel of a loving parent, who is more concerned in our welfare than earthly parents can be, and consequently that which at one time seemed to bear the harsh name of law to me is now the loving and tender advice of an all-wise heavenly Father. And so I say it is not hard for me to believe that it is best for me to keep the commandments of God.

I rejoice with you, my brethren in the privileges that we enjoy. I am grateful for my standing in the Church. I am thankful for all that has been given to me, and I am particularly pleased today to be considered worthy to enjoy the companionship of such men as those who are called to preside in Israel, and of such men and women as are in this congregation, and are scattered throughout the length and breadth of these great valleys of the mountains. I believe in you, my brethren and sisters. I have confidence in your faith and in your integrity, as I have confidence in those who preside over us. I realize that you are entitled to the same knowledge that he is who presides over the Church. You are entitled to the same inspiration that flows to those whom God has caused to be ordained as His leaders. You are entitled to the inspiration of the Spirit, and the knowledge that He is your Father, and when I say you I speak of all those who have obeyed the command-

ments of our Father, and have partaken of the sweet influence of the Spirit of the Lord in the Church of Christ. But, I realize that as each of us is entitled to the inspiration of the Lord in proportion to the manner in which we live a godly life, there comes to each of us a responsibility to do for others what has been done for us.

I realize, my brethren and my sisters, that I am responsible to the Lord for the furtherance of this work as the President of the Church is. I realize that each of you also are responsible to Him for the promotion of this work, as are those who preside over you. I cannot say, "Am I my brother's keeper?" I cannot shift the responsibility to those who preside over me, but standing in the ranks of the children of our Father I must bear my portion, I must carry that part of the load that the Lord places upon me, and if I shirk, then I realize that I forfeit the blessing that would come to me by obedience to the commandments of our Father. There is just one point that I desire to touch, that was upon my mind before I came to the stand, and that is the condition that confronts us in this great nation. The Lord has given us a free country in which to live. It is only free to us so long as the laws that govern it are obeyed by the people who live here. The spirit of unrest that pervades the world is in fulfillment of the prophecies that the Lord made, that in these latter days there should be wars and rumors of wars; that there should be earthquakes, and the sea should heave itself beyond its bounds. I see in the daily bulletins as we read them in the press, the fulfillment of prophecy. I see the hand dealings of

God with the children of men. Oh, how my heart is filled with gratitude that my lot has been cast in the land where the people of God dwell, the land of Zion, the land that is choice above all other lands, and that we enjoy the liberty of the government in which we live. I feel that, as long as the people of this land obey, or strive to keep the commandments of God, this liberty will continue to flow unto us, and that when selfishness, vice and crime arise, whether it be at the head or at the foot, there is a sapping of the vital life of the institutions of this land that bodes nothing but evil for us. I do hope and pray that the sons and daughters of God, born and reared under the folds of Old Glory, or who have made this their home, may stand true and faithful to the institutions of our country, and may ever raise their voices in defense of the law of the land, for it is the law of God to us in so much as it is for the uplifting of the children of men. Let us not associate ourselves with bands of men, or associations of individuals, who may be finding fault and criticising, striving to tear down, villifying men who are called to preside over us, destroying, as far as their influence may be, the free institutions that our Father has blessed us with. Oh, my brethren and sisters, let me plead with you that each of us, wherever we may be, may raise our voices in the interest of law as it has been established, and will continue to be administered in the land in which we live. Let us not be among those who breathe the spirit of treason. Let us not be among those who encourage the spirit of anarchy, for I say to you that our only hope, and the hope of the sons and daughters

that God may bless us with, to enjoy peace and liberty in this land, is in standing by the Constitution that God has inspired to direct this government. Let us stand by the law-makers, and encourage them in the making of just laws, and stand by the executive departments, and the judiciary in the administration of those laws. God's house is a house of order, and we may only hope to enjoy His blessings by being orderly in our lives, and by sustaining those institutions that He has given to us, not to curtail our joy, not to prevent our happiness, but that our happiness may be complete, and that our joy may be full.

May the Lord of Israel bless us, and may our brethren and sisters of other faiths, seeing us with a determination to be true children of the Lord, seeing in us a desire to be loyal to the institutions of our country, recognizing that beneath the folds of the flag that gives unto us the evidence of our liberty, we are marching onward steadily, with our faces to the responsibilities that confront us, not selfishly but with a desire to associate with all good men and women, and a desire to bless every child of our Father, wherever he may be. Let it be known throughout the land in which we live that in the valleys of these mountains there stands a body of men and women true to the institutions of our country, true to the privileges that God has blessed us with. If we will do this He will be pleased with us, and those who misunderstand us will realize some day that we are indeed their friends, their brethren and their sisters.

May the Lord continue to bless those who preside over us in the

nation, and those who have been called in the midst of this people to preside, that we may not forfeit in any way the blessings of our Father by our lack of obedience, or our lack of faith; and by and by, when each of us shall be summoned home, as President Lyman has said, we will be ready, whether it be one by one or in groups. When we get to the other side we may be able to strike hands or look in each other's faces. We may feel that we have fought the good fight, and that we have kept the faith, and that we may receive at the hands of our Father that welcome plaudit, "Well done, good and faithful servant."

May the Lord be with you all, and His blessings abound in your homes, and among all the people who are striving to do right in the world, and may peace abound in the land in which we live, and harmony and union abide in the hearts of the Latter-day Saints, is my prayer in the name of Jesus Christ. Amen.

PRESIDENT JOSEPH F. SMITH.

Reverence due to Teachers.—Teachers visit all as *members* of the Church.

There is just a few words that I desire to say in relation to the subject on which some of the brethren have dwelt this morning, which I have no doubt they perfectly understand, but which, so far as I have heard, they omitted to say, and that is this: that the teachers who visit our homes do not come to visit us as Elders, or Seventies, or High Priests, or Apostles or Presidents. The teachers have jurisdiction over the membership of the Church, or the members of the Church, and

when they come to visit us in our homes they, in their calling as teachers, visit us as members of the Church, and not as officers or members of the Priesthood. Consequently it is the duty of all members of the Church, no matter who they are or what Priesthood they hold, nor what office they hold in the Church,—it is their duty to disrobe themselves, if you please, of all authority except the right of membership, or to be members in the Church of Jesus Christ of Latter-day Saints, for it is the duty and prerogative of the teacher to inquire into the standing of members of the Church. Now, if we will only bear that in mind we will have no difficulty at all with reference to our "high and mighty" positions in the Church.

When the teachers visit us we will remember that we are simply members of the Church, and it is the duty of the teachers to visit the members and to teach the members and to instruct the members of the Church, and to see that the members of the Church have no hard feelings, one against another; that the members of the Church are united in their family capacities, and that they are in fellowship with the people of God, with their neighbors and with all mankind, and especially that they are in fellowship with God. That is the duty of the teacher, and when we keep that in mind everything respecting the duties and authority of the teachers will be plain and clear to us. I want to say this too, that if somebody should happen to mount upon the "high horse" of his authority in the Church, it will be very becoming in the teacher to gently take him off his "high horse" and bring him down to the level of his membership, and let him un-

derstand that he (the teacher) is there to teach him as a member of the Church, and not as an officer of it. The teacher has a right to inquire into the performance of the duties of all members and learn whether they are doing their duty as members in all things, or not.

The choir and congregation sang the hymn:

There is beauty all around, when there's
love at home;
There is joy in ev'ry sound, when there's
love at home.
Peace and plenty here abide, smiling
sweet on ev'ry side,
Time doth softly, sweetly glide, when
there's love at home.

Benediction was pronounced by
Elder Rey L. Pratt.

Conference adjourned until 2
p. m.

AFTERNOON SESSION.

Conference was resumed at 2
p. m., in the Tabernacle.

President Joseph F. Smith called
the congregation to order.

The choir and congregation sang
the hymn:

O, say, what is truth? 'Tis the fairest
gem
That the riches of worlds can produce;
And priceless the value of Truth will be,
when
The proud monarch's costliest diadem
Is counted but dross and refuse

Prayer was offered by Elder Da-
vid H. Cannon.

The choir and congregation sang
the hymn:

God moves in a mysterious way,
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.

ELDER CHARLES W. PENROSE.

Christ the Revelator of truth.—God's purposes to be consummated in this age.—Man's spirit, and his immortal body, described.—Conditions of mankind after resurrection.—Eternal life explained.—Eternal life bestowed on those who live by laws of Truth.

If there is any one in this congregation who appreciates more highly than I do, the opportunity we have of assembling here to worship the Lord and receive instructions from His servants, it is because he has greater powers of appreciation and of enjoyment than I have. What there is of me in body and in spirit enjoys to the full this grand occasion, to assemble in general conference and unite our faith and our attention, to receive the impressions of the Holy Spirit upon our souls, and to be instructed in our duties, to be brought to a common understanding in regard to the principles of eternal life. This I suppose is the object we have in view—to gain eternal life, which means a great deal more than is generally understood in the world. We sometimes, in fact very often, quote the words of our Savior in that sublime prayer which He offered to the Lord, to be found in the seventeenth chapter of St. John's record and testimony, called the "Gospel of St. John." He said, "This is life eternal, to know Thee, the only true God, and Jesus Christ whom Thou hast sent." For many centuries the world has been in comparative darkness in regard to the true God, in regard to the relationship between Jesus Christ and Him, and between us and our Eternal Father. Thus far, I think, we have learned a great many things concerning our divine parentage, and the obligations we are

under to Him for life, being, light and intelligence, and for the means to obtain the great gift of eternal life in His presence.

We yet know comparatively little concerning Him and His ways, but we have started on the right track, and we expect some time to see Him as He is, in all His glory and might and power, and to be made like Him, to be associated with Him, to be in full harmony with Him, and with beings of a like nature, and to enter into that blessing which is called eternal life.

We are indebted for that which we know, and may be indebted for that which we expect to know about our Eternal Father, to Jesus Christ His Son, "whom He has made heir of all things, and by whom also He made the worlds." He is the real witness for God in the earth. He was "God manifest in the flesh" when He dwelt among men. And it is by Him and through Him and of Him that all the truths which have been communicated to mortals, from the beginning of this world, have been made known. He is the chosen representative of the Father, and in Him dwelleth "the fulness of the Godhead bodily." He has had and now has under His direction men, mortal men, to represent Him, as far as He can be represented in mortality, and to carry on His work under His direction, and we are indebted, as an instrument in His hands, to the great Prophet of the nineteenth century, Joseph Smith, for bringing forth many grand and glorious truths concerning Deity and His work and His ways, His laws, His commandments, and His precepts. Sometimes we attribute these grand principles which we have received to the man through whom they came. We

talk about "the religion of Joseph Smith." We talk about "the philosophy of Joseph Smith." But he never claimed that the religious truths which he brought forth, or the philosophical principles which were embodied therein, were his. He was an instrument in the hand of God of conveying divine truth that truth which, as we have sung in the hymn this afternoon, is eternal and abideth forever.

Truth does not change with the centuries. It will not change with the eternal ages. The truth of God abideth forever. That which is true coming from Him in one age of the world, is true in another. That which is true on one of His worlds that He has created, is true in all the worlds that He has caused to be organized and sent forth, each in its place, rolling in space, revolving upon its own axis, preserved in its own sphere, in its own orbit, and with the others contributing to the glory of God and bespeaking His handiwork. Truth never changes. Our conception of a truth may change as we grow in wisdom and understanding, and in clearness of spiritual vision. That which appeared to us to be true at one time we may find out later to be incorrect, and so it is we who change and not the truth that changes.

President Smith, in that grand discourse he gave to us at the opening of this conference, referred to the Prophet Joseph, and to some of the glorious principles which have been revealed from heaven through him. These are but the beginning of the droppings of the shower of the great flood of truth which is to come. We are living in the dispensation of the fulness of times, and in this dispensation—the grandest and greatest of all, will be gathered in

one all things that are in Christ, not only His people gathered from the various nations to Zion to build it up, to prepare the place for His feet, but the hosts that have passed away, whom He will bring with Him. Not only are the people to be gathered together, but the glorious truths which have been made manifest in the ages that are past will all be brought forth in the dispensation in which we are living, and things kept hid from the foundation of the world will be made manifest; for the Lord has promised it, and His promises never fail of fulfillment. This dispensation in which we live is signalized by a great many things that are different in some respects to former dispensations, this being the great work of consummation of the purposes of the Almighty. The Father and the Son themselves appeared and opened this dispensation by speaking to the boy Joseph Smith.

There is some little difference of opinion in regard to that great manifestation, on which I would like to say a word or two this afternoon. The Prophet Joseph Smith gives a brief account of that visitation, which is to be found in the book called the Pearl of Great Price. We can there learn the main particulars in regard to that manifestation from on high, and it is well for us to read the Prophet's own words, so that we may know and understand how he considered it. Now, he called that manifestation given to him a "vision." Some of our brethren argue that it was not a vision, but that it was a reality. Well, is not a vision of that kind a reality? I view it in that light. I understand that Joseph Smith, when he had that manifestation which he repeatedly called a vision, actually

saw the beings whom he described. To explain it properly we have to read Moses in his account of the vision of God that he had. That also is in the Pearl of Great Price, in the Book of Moses, chapter 1:11, and he explains it in this way: That he beheld the Lord and saw the glory that was round about Him, but he said "Not with my natural but with my spiritual eyes, for my natural eyes could not have beheld." Joseph, like Moses, saw in "vision," or with his "spiritual eyes." The fulness of the glory of God was not displayed to Moses even on that occasion, for no man, the Lord said, could behold the fulness of His glory and remain in the flesh.

Now, here is a principle that we should understand. "There is a spirit in man," or in the body of man. "Man," the Lord has revealed, "is spirit," and that part of man which is spirit was "in the beginning with God;" and that Jesus, the Savior of the world, was "in the beginning with the Father, and is the first-born." We, then, are His brethren and sisters. We were in the beginning with God, and we could behold Him with our spiritual eyes before we had any bodies of flesh and bones. Now we are in the body, we find that we are of a dual composition, that is to say, we are composed of those two first principles spoken of in the ninety-third section of the Doctrine and Covenants (verses 1-34). I use the term "first principles" because the Prophet Joseph used it when speaking on the subject. What are the "first principles" in the constitution of man as a mortal being? We are told that there are certain elements which enter into our composition, and that these elements are eternal; without beginning and without end. They

are spirit and element—a term that is there used in the sense that we use the word matter—spirit and element, or spirit and “matter,” if we use that term, though both are substantial, so the Prophet Joseph has explained by the revelations of God; for even spirit, which is so refined, so subtle in its nature that we cannot see it with our natural eyes, is material and eternal in its essence. So are the grosser elements that enter into the composition of our bodies. They are derived from the particles of which the earth is composed and from the atmosphere around it—the heaven and the earth. The first principles of element or matter are eternal, without beginning and without end. They may be organized, they may be disorganized, but in their essence they are eternal, and it takes the compound, the union of the spirit and of the element or matter to make a perfect being. Complete happiness cannot be obtained when these are separate. When the spirit of man is separate from the body it cannot receive “a fulness of joy;” it is not in a perfect condition. Man is perfect so far as the spirit state is concerned—in his spiritual being as an individual and as a son of God, begotten of the Father; he is perfect as to that “first estate,” but that is not the fulness of perfection that exists in the personality of our Eternal Father, and to obtain eternal life, as the term is used in the revelations of God, we have to be made entirely and completely like Him from whom we have sprung. “The spirit and the body are the soul of man, and the resurrection from the dead is the redemption of the soul.” And we are told in the Book of Mormon, as well as in the Doctrine and Covenants, that in the

resurrection from the dead, when all shall be raised, “every man in his order,” the spirit and the body will be joined together, and they will “not die after;” we are there told that the resurrection will come to *all* mankind, the great and the small, the good and the bad, all races and tribes and beings who are of the seed of Adam will be raised from the dead, and their bodies will not die after.

Now then, some may ask, perhaps, “well, isn’t that eternal life, and will not eternal life come to all mankind, irrespective of their acts, if they are all to be raised from the dead and quickened so that they will not die again? No, that is not the eternal life that is spoken of in the revelations of God, to be the reward for, or the great effect of doing that which is right and avoiding that which is wrong, and becoming completely and perfectly like our divine Father. Some of our brethren in regard to that point—the universal resurrection—have been confused a little, because of an expression to be found in that glorious record called *The Vision*, in section seventy-six of the *Doctrine and Covenants*, one of the grandest things, I think, that was ever written. Of course I am not acquainted with all the literature of the ages. I am somewhat acquainted with theological writings of later times, but I have never read anything that can be compared with that glorious vision seen by the Prophet Joseph and Sidney Rigdon, and recorded in that section of the *Doctrine and Covenants*. Now, in that revelation we are told a little about the glories that are to come: those that are to be raised in the first resurrection and enter into celestial glory, or the glory of the sun are those

who obey celestial law, who have fitted themselves for celestial glory so as to be quickened thereby when they are raised from the dead, by observing every precept and every commandment and every law of God. This is a natural process by which our bodies are prepared to be quickened by the celestial glory, having rendered obedience unto the law, the spirit of which will quicken them. Next we are told about the terrestrial glory, that of those who shall enter into the terrestrial kingdom, whose glory compares with this just spoken of as the glory of the moon when compared with the sun. Then comes another division—that of the telestial glory like that of the stars in comparison with the others. Those who are fitted to enter into the telestial glory will be quickened by that glory, so the Lord says, when they have paid the just penalties for their sins and are raised from the dead; those who are only prepared to enter the telestial glory will be quickened by that glory. Then come those who are not worthy to enter either of these glories or kingdoms—the celestial, the terrestrial or the telestial. These are they who are called the “sons of perdition.”

Satan is named Perdition, and the heavens wept over him when he fell from his high estate; and those who have followed him so that they become imbued with his spirit, which is the spirit of destruction, in opposition to the spirit which brings life, are his. The spirit of murder enters their hearts; they are ready to put to death even the Son of God, if His existence in life comes in their way. They received light and truth and then altogether turned therefrom. They gain power to attain to the highest

altitude of light and truth and glory, then they turn around and through falsehood and wickedness and corruption in their nature and in their works, they become servants unto Satan, sons of perdition. And the revelation says, that “all the rest, through the triumph and the glory of the Lamb, shall be brought forth by the resurrection of the dead” (verse 39). Now, then, because of that expression some of our brethren entertain the notion that the sons of perdition will not be resurrected. But the Lord has told us, as you will read in section twenty-nine of the book of Doctrine and Covenants, that “then shall all the dead awake, for their graves shall be opened and they shall come forth, *yea, even all.*” Very emphatic are the words in that section, verse twenty-six. The same doctrine is to be found in the Book of Mormon. But there is a passage in section eighty-eight, of the book of Doctrine and Covenants which will make the matter very clear to those who desire to understand it. I am not going to read this section; it is a long one and a most magnificent declaration of the purposes of God in regard to us in life, and the glory that is to come to us hereafter. In that section we have another declaration in regard to the resurrection, and the order of it, corresponding to that which we find in section seventy-six, but a little more explicit in some things, though not quite so much so in others. I will tell you what it says, and you can hunt it up when you go home. It is good for you to hunt up the Doctrine and Covenants and read the modern revelations of God. In that section the Lord gives an account of the coming forth of the different degrees among his children (as

the several angels shall sound their trumps) and enter the celestial or the terrestrial or the telestial glory. And then, he says, "another angel shall sound his trump, which is the forth trump, saying, "There are found among those who are to remain until that great and last day, even the end, who shall remain filthy still" (verse 102). They also shall be raised from the dead, for it is written, "and they who remain shall also be quickened, but they shall return again to their own place" (verse 32). They are not worthy to enter into the telestial nor into the terrestrial nor into the celestial kingdom, and therefore, not being willing to obey law; but, as it is explained in verse thirty-five, "altogether abiding in sin, they cannot be sanctified by law nor mercy nor justice nor judgment, therefore they must needs remain filthy still." Because they became a law unto themselves, and would not abide the laws of God, neither in relation to the highest nor the other degrees that have been mentioned, and so they go away with the devil and his angels in eternity, and the height and extent and depth and the end of their torment no man knows except those who partake of that great condemnation.

So that, according to the revelations of God, *all* shall come forth by the power of Jesus Christ, and all who are worthy to enter into the celestial world will receive the celestial glory; those who were not valiant in the testimony of Jesus receive the terrestrial glory; honorable men of the earth, who were blinded by the craftiness of men, who did not receive the gospel in the flesh, but afterwards received it, inherit the terrestrial glory. Several classes are spoken of who inherit that

glory. And then a great multitude that no man can number, the vast majority of the inhabitants of the earth, who would not receive the testimony of Jesus, would not receive the truth of God when it was declared unto them, they go away into punishment and suffer the wrath of God according to the claims of eternal justice. Justice will be dealt out to them, and they will suffer according to their deserts, and pay the uttermost farthing for their debts, and then sweet mercy will be extended, and they will be brought forth and inherit the telestial glory. But the others, who are not fit to be redeemed, either in the telestial or terrestrial or celestial, are also to be raised from the dead, and because they would not abide in the truth made manifest unto them, but turned away from it wilfully, going by degrees from wickedness to wickedness, from sin to sin, from darkness to darkness, they will go away into "outer darkness where there is weeping and wailing and gnashing of teeth." This is known as "the second death." They are banished from the presence and ministrations of God; they cannot inherit His glory; they cannot obtain the gift of eternal life, but they go away with the devil and his angels and suffer the wrath of God till justice shall be satisfied. When that will be we do not know, and we have no account concerning their redemption. They must, however, to suffer this capital punishment, first receive the truth and understand it. They must walk in the light to a high and clear extent, and then repudiate it and become a law unto themselves, so that they can no more be sanctified, but "must needs remain filthy still." But, all the rest, by the resurrection through

Jesus Christ and His power, will be brought forth in their time and in their place, and be redeemed into some degree of glory, and they will occupy that position for which they have fitted themselves by their own doings.

Now, about this grand gift of eternal life which is to be enjoyed by the faithful: is that inherent in everybody? Jesus Christ says that the Father gave Him certain souls whom He called His sheep. He prayed to the Father about them in the prayer that I have already alluded to. He says: "Thine they were and thou hast given them unto me, and I give unto them eternal life." In the tenth chapter of John and the twenty-eighth verse you will find the same sentiment repeated. "My sheep hear my voice and they follow me, and I know them and call them by name, and *I give unto them eternal life*, and no man shall pluck them out of my hands." Now, what does He refer to? Why, He is not speaking in regard to endless *existence*. Endless existence is the property of spirit. It is also the property of matter. One is as eternal as the other in its original essence or principle. Matter or element is eternal, spirit is eternal. But the sons and daughters of God who walk in His ways, who receive His truth which abides forever, who walk in its light, who conquer the lusts of the flesh and the pride of the world, the sins of the world and the powers of darkness, who overcome all things, who live by every word that proceeds from the mouth of God, who come into harmony with the great Eternal Father and Jesus Christ the Redeemer and beings of a like order, who become one with them and overcome all

things,—they shall inherit all things, and they shall be like the Father and like the Son in glory, in happiness, in power, in dominion, "heirs of God and joint heirs with Jesus Christ." They shall inherit eternal life, not merely endless existence.

Existence is one thing; life is a great deal more. There are things that exist, but they manifest no life. There are persons that exist and manifest but little life. There are others that have life so far as it can be enjoyed in mortality to the full. They are alive in body, they are alive in mind, they are alive in spirit. They are spiritually, intellectually, physically alive, and the power of increase is with them, and in the eternal world God will give this great gift eternally unto those who are worthy of it. These shall come forth in the first resurrection and inherit glory, immortality, eternal life and endless increase. One of the grand things referred to by President Smith as in the revelations of God to the Prophet Joseph, was the eternity of the marriage covenant, by which the man and the woman may be joined together according to God's order, and though death may part them, yet in the resurrection they shall come forth to be husband and wife, to be parents of children, to have the gift of endless, perpetual increase, the beginning of their kingdom and their glory in worlds without end. That is real life, the power to continue and the power to produce and to increase, the power of vitality in the spirit and in the body. That is full resurrection, and the body and the spirit being joined together,—you may call it a compound if you will,—the body and the spirit being joined together inseparably, receiveth a fulness of joy, a fulness of glory, just

like the Father, and just like the Son. Christ has passed through these conditions and is now an exalted being on high, exactly like the Father, who is a being with a body of flesh and bones quickened by the eternal spirit that quickeneth all things, and in Him dwelleth the fulness of truth and life and glory and power and increase forever and ever. And those who follow in the footsteps of Jesus Christ, who is now to all purposes like the Father, will inherit similar glory, and it will never fade away, and it will be exemplified in them to the full. The spirit of life will be within them in body and in spirit, and they will increase forever and ever, and like the blessing that comes to our elder brother, Jesus Christ, of the increase of their kingdom there shall be no end.

Now, my brethren and sisters, in order to attain unto this great glory—the gift of eternal life which comes to us from the Father, through Jesus Christ His Son, we must live for it. He will give unto us eternal life and we shall enjoy it to the full, if we are sanctified by the truth. That is a principle you will find in the prayer that I have alluded to, recorded in the seventeenth chapter of John. We have to be sanctified by the truth. We have to learn the truth and then live it. God will impart it unto us, here a little and there a little, line upon line, precept upon precept, and through His anointed servants whom He has called and appointed, He will convey to us those truths which we must receive in order to attain unto this great glory. Let us “live by every word that comes from the mouth of God.” Let us be ready and be instant, in season and out of season, to perform our

duties. Every man holding the Priesthood, every woman who is a member of the Church, strive to learn the truth as it is in Christ Jesus who speaks for the Father, learn the truth for ourselves, and be so imbued by the spirit of truth that we can discern truth from error and light from darkness, and then, having strength and power and ability in ourselves to live by it, overcome all things, and be prepared to inherit all things. God help us to do so, for Christ's sake. Amen.

Brother David Rees sang a tenor solo, entitled, “Oh, Divine Redeemer.”

ELDER GEORGE F. RICHARDS.

Sacrifice made willingly for the Gospel's sake.—Hymns sung in L. D. S. meetings should express true sentiments.—Musical ability a God-given talent to be used.

I have seen, heard and felt much during this conference for which I am thankful to the Lord. The large attendance at the meetings, the singing, the inspiring remarks and the influence of the Holy Spirit, all contribute to make this conference most interesting.

Those of us who have had years of experience in the Church, who have tried to conform our lives to the spirit and teachings of the gospel love to hear it expounded and when we do hear it touched upon by song or sermon it vibrates through our souls. From speaker to hearer the Spirit flows as oil from vessel to vessel, and we are able to testify to its truth.

My heart has been made to rejoice in the testimony of my brethren, and in the instructions they have given during this conference.

As I listened to the opening discourse yesterday morning by our beloved President, my mind seemed enlightened and my capacity enlarged to comprehend the beauties of the gospel, as I seldom have been privileged to do; and my love of the truth and my appreciation of what the Lord has done for me and for you in providing a means of salvation and exaltation in His presence were greatly stimulated.

I thank the Lord that I have been able to see the truth, to love it and to obey it; notwithstanding the gospel requires that we deny ourselves many things which our carnal appetites and desires crave, and the gratification of which would give us a degree of pleasure. Notwithstanding it requires us to sacrifice, in some instances, association with parents, wives, husbands, children, friends, occupation and place among the people, and to sacrifice our time and means. I thank God for the gospel. I desire to say unto this vast congregation that I find my greatest joy and satisfaction in denying myself, and sacrificing in this way for the gospel, to the extent that I have been called upon to thus sacrifice. It is my testimony to you, my brethren and sisters, and the stranger that is with us, that as we engage to serve the Lord, to keep His commandments, and in proper spirit deny ourselves and sacrifice for the cause of truth, we are better, happier and more hopeful. God sustains us by His power and by a testimony and assurance on every occasion that the thing which we have done is pleasing and acceptable unto Him. It is food to our souls, it sustains and builds us up, it gives us joy, and hope of the blessing of eternal life.

I know the gospel is true, and I

know the words to which we have listened during this conference are true, and I commend them to all who have had the privilege of hearing. The singing of the songs of Zion causes our souls to vibrate with a hearty response, and with our hearts full of joy and praise we sing to the Lord in our conferences, and in other meetings and worshipping assemblies. The Lord has said that when we sing His praises, when the sacred hymns are the sentiments of our hearts, they will be received by Him as a prayer, and will be answered in blessings upon our heads. I have been delighted with the singing during this conference, that of the choir and congregation, and also the vocal solos which we have heard.

Just a word of criticism in relation to singing, although I do not pose as a musician or a singer. In my traveling among the Saints, I have observed in some quarters that there is a disposition to displace the Latter-day Saint hymns with sectarian songs, which have been composed by those who know not the gospel, and not, in every instance, are the sentiments expressed in those songs in harmony with the truth. It is a matter of embarrassment to call our peoples' attention on such occasions to the necessity for culling out those hymns which do not express the truth, in which we can pour out our souls and sing with meaning and heart to the Lord, such as will meet with His approval and call down a blessing upon us. I suppose that some of our brethren, choir leaders, would say that these hymns are old, that we want something new, something full of life and vim. I want to call attention to the fact that that which is dearer to us than all else, the gospel of the Lord Jesus Christ, is not

new. There is nothing with which we have to do that is older than the gospel; there is nothing dearer. Do we love our fathers and our mothers less because of their age, because they are getting old? No; and I tell you that these hymns, which have been selected by inspiration from the Lord, they are never tiring to the Latter-day Saints. They contain valuable sermons, and the people like to hear them, and we ought not to tire in singing them. Even in vocal solos there are some in our hymn books, such as "O, my Father," "The Seer," "Come, come ye Saints," and others that cannot be outdone or improved upon. I think it would be nice for our singers to try and arrange beautiful music to these beautiful words of praise and prayer to God. I know it would be edifying and appreciated by the Latter-day Saints, especially since we are adopting as a practice in the Church, more universally, congregational singing.

I desire to call attention of the bishops of the wards, and the choir leaders, to the fact that there is much talent among the Latter-day Saints which is dormant, which ought to be developing, and which should be encouraged among the young people. That is the time, while people are young, to develop the talent, and to utilize the abilities of those who are specially gifted. They should be encouraged to use, to a greater degree, the talent which God has given to them. I recognize that all talents are God-given. This would enable the Saints more universally to join in congregational singing. Unto the people I would say, when you are solicited to join with the choirs of the Church to sing these hymns, you ought to feel that it is a mission, and feel that

you are honored, to be called to sing in the congregations of the Saints the hymns inspired of the Lord. This is a very important feature of the worship of the Latter-day Saints.

Brethren and sisters, I rejoice with you in the blessings of the Lord to us as a people; the blessings which I enjoy you enjoy; the knowledge and testimony which I have of the truth, I know that hundreds and thousands of you enjoy, in common with me. It is well for us to be reminded of these things as we always are when we meet in the worship of the Lord. I advise the Saints to be faithful in attendance upon their sacramental and worshiping meetings, as well as at your quorum and auxiliary association meetings, and thus give evidence to the Lord of your appreciation of what He has done for you.

I pray the blessing of the Lord upon all Israel. May His Spirit guide us in the ways of truth, duty and righteousness, that we may be saved in His kingdom, I pray in the name of Jesus Christ. Amen.

ELDER DAVID O. M'KAY.

The Church must be kept free from worldly evil.—Individual righteousness the strength of the Church.—Insidious forms and times of temptation.—Resistance of evil wins respect even of the wicked.—The Saints "peculiar" because unspotted from the world.

Wordsworth once wrote of Milton, "Thy soul was like a star and dwelt apart." It seems to me, after listening to the brethren testify to the principles of the gospel and the high standard of living among the Latter-day Saints, that this people "dwells apart," that they should be in reality "a peculiar people." I do

not mean that we are not to mingle with our friends who do not believe as we, neither do I believe that we ought to be exclusive; but as the Church of God we must "dwell apart." Now, in what way? James says that "Pure religion and undefiled before God and the Father, is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." It is in the sense of keeping ourselves unspotted from the world that I take it the Church of God should be distinct, in this sense, that the children of the Church be as a star,—pure.

In that most impressive prayer of the Savior's, already referred to this afternoon, He says, speaking of His Apostles, "These are in the world," and then adds these significant words, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." This is in harmony with the teachings of the Book of Mormon, as recorded in the 42nd chapter of the Book of Alma, where it is explained why the children of God are here in this world; *viz.*, to mingle with the sons of men, to gain an experience that will bring them back to God; but not to partake of the sins of the world. The Savior said to His Apostles on the same evening that He offered that beautiful prayer, "Be of good cheer. I have overcome the world." Going soon to meet His Father, He admonished them to follow His example, praying not that God should take them out of the world, but that He should keep them from the evil.

I have never met a member of the Church who would not express himself, and, if occasion arose, who did not so express himself, as be-

ing willing to defend his membership if this Church were attacked. I have seen boys, apparently indifferent to Church interests, on occasions stand out in expressive defiance of the attack upon the Church. We frequently arrogate to ourselves the thought that if there were any encroachment upon this Church, we would be ready to stand out and defend it *en masse*. That feeling, that spirit of defense is always looking for some exceptional manifestation of opposition, something great that is coming. When such comes, we think we shall be ready to defend the Church, when, perhaps this very day, there has been an encroachment upon our souls which has weakened our power to defend the truth. Trees that can stand in the midst of the hurricane often yield to the destroying pests that you can scarcely see with a microscope, and the greatest foes of humanity today are those unseen microscopical microbes that attack the body. It is the unseen influences at work in society that are undetermining the manhood and womanhood of today. It is these unseen influences that come from the world that get us when we are least prepared to defend ourselves. When we do not withstand the encroachments of these evil influences we weaken the possibility of defending the Church of Christ. This is an individual work, and what the individuals are, that the aggregate is.

I was with a party of friends recently, driving over a beautiful valley, not far from Salt Lake City. We passed a beautiful wheat field. It was an impressive sight really to see that dry farm of wheat and one of the party expressed his admiration of the luxuriant growth in

the field, and looked at it in general. There it stood apart from the sagebrush and barren surroundings. But he was not satisfied with looking at it in the aggregate; the conveyance was stopped and he looked at individual heads of wheat, and exclaimed, "Look what large heads." Just one; it was the individual stalk that gave him that impression. That was not enough. He broke the head, shuffled it in his hand, blew the chaff away, and examined each kernel. "The kernels," continued he, "are plump and solid." After all, the test of that wheat field was the individual kernel of wheat, and so it is in a community, so it is in the Church. The test, after all, of the efficiency of God's people is an individual one. What is the individual doing? Each one should ask, "Am I living so that I am keeping unspotted from the evil of the world?" God wants us here. His plan of redemption, so far as we are concerned, is here, and you, my fellow workers in the Church of Christ, are carrying the responsibility of testifying to the world that God's truth has been revealed, and that men and women can live in this world free and uncontaminated from the sins thereof, as did the Lord and Redeemer in His day.

Now, what do we mean by the world? It is sometimes used as an indefinite term. I take it that the world refers to the inhabitants who are alienated from the Saints of God. They are aliens to the Church, and it is the spirit of this alienation that we should keep ourselves free from. We are told by Paul not to conform to the fashions of the world. Titus was warned not to partake of those things, the evils of the world, and to "Flee also

youthful lusts: but follow righteousness, faith, charity, peace with them that call on the Lord out of a pure heart." Purity of heart—Zion is the pure in heart, we have been told, and the strength of this Church lies in the purity of the thoughts and lives of its members, then the testimony of Jesus abides in the soul, and strength comes to each individual to withstand the evils of the world.

These evils present themselves insidiously in our daily associations. Thy come in the shape of temptations, as they came to the Savior after His baptism. What were those temptations? When Satan said, "Command these stones to be made bread," he was appealing to the appetite. He knew that Jesus was hungry, that He was physically weak, and thought that by pointing to those little lime stones which resemble somewhat a Jewish loaf of bread, he could awaken a desire to eat. Failing in that, when He received the divine word, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Satan then tried Him in another way. He dared him—an appeal to His pride, to His vanity, quoted scripture to support his temptation, for remember the devil can find scripture for his purpose, and "an evil soul producing holy witnesses is like a villain with a smiling cheek, a goodly apple rotten at the heart. Oh, what a goodly outside falsehood has." But the Savior answered him in terms of scripture, "It is also written, thou shalt not tempt the Lord thy God." What was the third? An appeal to His love of power, domain, wealth, "All these, (the kingdoms of the world and the glory thereof), I will give you," said the

tempter, "if you will only fall down and worship me." "Get thee hence, Satan, for it is written, thou shalt worship the Lord thy God, and Him only shalt thou serve." Now, nearly every temptation that comes to you and me comes in one of those forms. Classify them, and you will find that under one of those three nearly every given temptation that makes you and me spotted, ever so little maybe, comes to us as (1) *a temptation of the appetite*; (2) *a yielding to the pride and fashion and vanity of those alienated from the things of God*; or (3) *a gratifying of the passion, or a desire for the riches of the world, or power among men.*

Now, when do temptations come? Why, they come to us in our social gatherings, they come to us at our weddings, they come to us in our politics, they come to us in our business relations, on the farm, in the mercantile establishment, in our dealings in all the affairs of life, we find these insidious influences working, and it is when they manifest themselves to the consciousness of each individual that the defense of truth ought to exert itself. There may never come a great opportunity to defend this Church.

It may not be on the mountain's height
or over the stormy sea,
It may not be at the battlefield that my
Lord shall have need of me,
But if by still small voice He calls to
lands that I do not know,
I will answer, dear Lord, with my hand
in Thine,
I will go where you want me to go.

When that little small voice calls to the performance of duty, insignificant though it seem, and its performance unknown to any one save the individual and God, he who responds gains corresponding

strength. Temptation often comes in the same quiet way. Perhaps the yielding to it may not be known by any one save the individual and his God, but if he does yield to it, he becomes to that extent weakened, and spotted with the evil of the world. Let me cite an instance: A young missionary was invited to a wedding in a foreign country, at which two of his acquaintances were joined together in the bonds of matrimony, the ceremony being performed by a minister of another church. This young man was the only member of the Mormon Church present amidst the one hundred or more guests at the table in the hotel. By each plate was the wine cup, filled to the brim, and also a glass of water. After the ceremony, as the guests were all in their places, the minister arose and said, "Now I propose that the company drink the health of the newly married couple." They all arose. Now, propriety suggested that he take the wine cup. He was a missionary, he belonged to the Church that preaches the Word of Wisdom, revealed direct from God to the Prophet Joseph. Science since then has proved it to be indeed a word of wisdom. He was preaching that, and he was pretending to live it. Here was a time when he could indulge, no one would know; indeed it seemed to be the act of propriety, but he resisted. Now was the time to defend his Church, and that is what he did. He took the glass of water, and some of his immediate friends by him, dropping their wine cups followed his example, and at least half a dozen wine glasses remained untouched. Others saw it, and the circumstance furnished an excellent opportunity to converse with these

guests upon the Word of Wisdom. Was he humiliated? No, he was strengthened. Were the guests embarrassed? No. Did they feel to condemn him? No. Condemnation was replaced by admiration, as it always is in the hearts of intelligent and God-fearing men and women. I admire that counselor in the presidency of a stake who, at a political party last fall, when asked to drink the health and success of that party, left his champagne untouched. When the chairman came he said, "You did not respond to the toast for the success of the party." Aren't you one with us?" He said, "Yes, I did." The chairman said, "There is your champagne untouched." "But," replied the counselor, "you see the glass of water is empty. I do not drink champagne nor intoxicants, but I am with you in wishing the success of the party." The man grasped his hand and said, "I admire your strength in living up to your principles." They always do. Greater admiration have I for a young man who, in California a few months ago, was entertained by a man of the world and who refused a kind of entertainment which, if it had been accepted, would have deprived my friend of that which Latter-day Saints hold as sacred as life itself—his virtue. The man of the world was somewhat surprised, but at the same time admired the defense—for so I consider it—and the strength in that "Mormon" defending the truth and the principles of righteousness and the standard of living among the Latter-day Saints. Did that "Mormon" Elder lose anything? No, he is respected among the men today, the thinking men of the world. They always are. Now, as I say, these temptations come to us in business transactions, or

perhaps on the street car when we have an opportunity to refuse paying the corporation five cents. Stooping to cheat a corporation! Well, let us always remember this, that the corporation can afford to lose that nickel, but we cannot afford to take it, to steal it. It is an insignificant thing, isn't it? It is really a great thing, it is one of these insidious things stealing into the character of the individual.

Everywhere, in all places, let us remember that "Pure religion and undefiled before God and the Father, is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the sins of the world." Can we do it in aggregate? Is this just for the individual? Can we think of a body of men living this way, a hundred men and women, fifteen hundred men and women? If one can do it all can do it. I shall never forget, as long as I live, the impression my mother gave me when she told the story of those two thousand sons who went to battle under the leadership of Helaman. Think of those boys. Hold them as a pattern, you priests, teachers and deacons, yes, and high priests, seventies and elders. If two thousand men in that ancient time could live such lives, two thousand, nay ten thousand and a hundred thousand men can live it today. These were their principles, founded upon the principle of faith, inculcated into their hearts by their mothers, who taught them in their youth that if they prayed to God nothing doubting, their prayers should be answered. Such is their testimony; such was the result of their mothers' teachings, showing the influence of home on the boys' lives.

sin is a reproach to any people, so is sin a reproach to any individual. The one outstanding characteristic in the life of Orson Pratt—and when I refer to Orson Pratt I refer also to those men with whom he was associated, and with whom he labored—the one thing which has always appealed to me, the one thing which stands out in bold relief above all others, is the righteousness of their lives. They were not sinful men, but men who sought to do God's will, men who loved the Lord with all their hearts, men who devoted their lives to the welfare of humanity, because they loved their fellow man. To sin is to transgress the laws of God, and this they did not do. To sin is to be disobedient to the divine will, and this they did not do. To sin is to violate the command of God, either in purpose or in conduct; this they did not do. To sin is to perform any act which we know to be wrong, or to leave undone any known duty.

I love the memory of these men, the memory of the men who founded the Church of Jesus Christ of Latter-day Saints, men whose history has been written into the pages of the history of this Church, and the men who are now associated with it, directing its destinies, and managing its affairs, because I know them to be righteous men, and I know that God will exalt them. I know that He will exalt and magnify His people because of righteousness, not that righteousness prevails perhaps to the degree that it might, not that we are all entirely free from sin, not that we all do the will of the Father as we ought, not that there are not some of us who violate the command of God in purpose and in conduct,—but I sincerely believe, and that belief is the re-

sult of careful observation as I associate with the people, the great masses of Latter-day Saints are like these men, these historic men whose memory we hold so dear. They are righteous men and women.

Let me appeal to you, my brethren and sisters, you Latter-day Saints who are here this afternoon, that you remember this scripture which I have read, the far reaching importance of it, the effect upon the lives of individuals, communities and nations of works of righteousness, its effect for good, and the far reaching effect of evil, of transgression of the law of God, of sinful practices of sinful acts. If my brethren and sisters could think of this important question as I think of it, I feel certain that there would not be a soul in the Church whose resolution would not be to serve the Lord their God, and if there are sins, if there are those who have transgressed, thank the Lord for the doctrine of repentance, for He has provided that sinful men and women, men and women who have transgressed His laws may repent and receive a remission of their sins. I believe you will all agree with me that the tendency of the world at large is towards transgression of God's laws. Men and women are inclined to be sinful, and sin shuts us out from the presence of God and results in spiritual blindness and death, and so must we have continued forever, had not the Lord in His mercy, through the atonement of His Son Jesus Christ, provided that through repentance from sin we may be forgiven, and our sins be blotted out and remembered against us no more. We may thus be re-established in the faith of our fathers, and in the fellowship of our brethren and our sisters.

Christ taught repentance from sin. John the Baptist proclaimed repentance, called upon people to forsake their sinful habits, to be baptized in the name of the Lord Jesus Christ for the remission of sins, and he declared to them that He who should come after, who was greater than he, would baptize them with fire and with the Holy Ghost, the Spirit of the Lord which fortifies us against sin when we have received it. And so the transgressor is not left without hope of everlasting life. It is only required of him that he come back to the Lord in humility, that he come back to Him in faith, that he repent of his wrongdoing. This it was which brought joy to the father of the prodigal son, not that he had been a transgressor, not that he had wasted his substance, not that he had consorted with wicked men and women. This did not make him better, far from it, but when repentance came to his heart and he returned and said, "Father I have sinned against heaven and before thee, and I am no longer worthy to be called thy son. I am willing to come back as thy servant, to serve thee henceforth, only that I may be forgiven." The heart of the father was touched. Why? Because this my son who was dead, this my son who had gone away from the truth, my son who had forgotten the Lord, forgotten me his father, is alive again. He has repented of his sins, he has seen his error, he has come back to me, and I forgive him with all my heart. And he rejoiced, just as the good shepherd rejoiced who, leaving the ninety-nine sheep which he had carefully gathered into the fold, went out into the storm and sleet of the mountain to look for the one lamb which had been lost, and when

he found it he came back rejoicing because he had found that which was lost.

Christ bore witness to us that there was greater rejoicing in heaven over one sinner who shall repent and come back to the Lord, than over ninety-nine just men who need no repentance. He did not mean by that to depreciate the value of righteousness and the appreciation in which God our Father holds righteous men and women who have been faithful all their lives, but to illustrate the awful condition of a fallen soul; to illustrate the condition of one who denies God and gives way to sin, and is left without hope of everlasting life. When such a one returns it is like one redeemed from the dead. So, my brethren and sisters, men and women, our Father has placed us here that we may preach repentance to our fellows, extend the hand of sympathy to those who are in error, that we may redeem, if in our power it lies, the sinner in our midst, and bring him back into the fold of Christ. This characterized the lives of the men who founded this Church. This characterized the lives of all men and women who have believed in Jesus Christ as the Redeemer of the world, and it ought to characterize the life of every Latter-day Saint.

As I contemplate the truths of the gospel which have been expounded at this conference, this conviction comes to me, that I must be a righteous man, and yet I must not be a self-righteous man. I must be righteous in humility before the Lord, never glorying in my own strength, lest I fall. I must be a charitable man, and yet I must be just, for whenever my charity shall prompt me to subvert justice, that

which is righteous and right, I have perverted that great command of the Almighty. I must be tolerant in my views, but my tolerance must not lead me to indulgence, or to approve of indulgence in others. I must tolerate them in righteousness, in that which has the approval of the Lord and all good men, but not farther than that, for the Lord cannot look upon sin with any degree of allowance. I must be temperate, and teach others temperance. I must be truthful and teach truth to other people. I must be liberal, but I must not be extravagant, because that would be displeasing to the Lord. I must be an industrious man, laboring, striving after those things which are necessary in order that my wants and the wants of my family and the necessities of the Church of which I am a member may be provided for; but in my industry, in my desire to acquire and accumulate I must not be selfish. I must not seek to unrighteously possess myself of that which belongs to another, but carefully consider the welfare, the rights, property rights of my brethren and sisters. I may be ambitious, for the Lord desires that we shall strive for better things; but my ambition, the accomplishment of my own purposes must never be at the expense of that which properly belongs to my fellows. I must not destroy or tear down in order that I may build myself up, but in humility labor, accepting that which comes to me with gratitude to the Lord, seeking to add to it by righteous means. I must be charitable; I must love my fellow men; I must seek to administer to him. In other words, I must do just what this passage of scripture says I ought to do. I must endeavor in my life to be gov-

erned by principles of righteousness and not transgress either in purpose or in conduct the commandments of the Lord my God.

Now, my brethren and sisters, if we can all go out with this truth fixed in our hearts, resolved that as the Lord gives us strength so will we become, if we are not already, so will we continue who are already, to be righteous men and women, fearing to do wrong, daring always to do that which is right, advocating the truth, with our faces firmly but not aggressively set against evil of all kinds, that we may not be intense partisans, but that we may with firmness, consistency, and humility continue true to the commandments which God has given us, advocating them in the world and exemplifying them in our lives. Then, the Lord will always be with us, and He will magnify and exalt us, and He will make us what He desires that this Church shall be, a light to all the world, setting examples worthy of emulation, that other men and women, seeing them, may be led to glorify the name of God our Father and to repent of their sins and keep His commandments. To this end may the Lord bless us and help us, I pray through Jesus Christ. Amen.

President Joseph F. Smith announced that another overflow meeting will be held in the Assembly Hall, at 2 p. m., also, if necessary, an outdoor meeting will be held outdoors, near the Bureau of Information, at the same hour.

The male members of the choir sang the hymn:

The morning breaks, the shadows flee;
Lo! Zion's standard is unfurled.
The dawning of a brighter day
Majestic rises on the world.

Benediction was pronounced by Elder Junius F. Wells.

Conference adjourned until 2 p. m.

OVERFLOW MEETING.

An overflow session of the Conference was held in the Assembly Hall, adjoining the Tabernacle, at 10 a. m., Sunday, Oct. 8th, 1911. The services were presided over by Elder Hyrum M. Smith.

The Temple choir under direction of Prof. C. J. Thomas, rendered the musical exercises.

The choir sang the hymn:

Sweetly may the blessed Spirit
On each faithful bosom shine;
May we every grace inherit;
Lord, we seek a boon divine.

Prayer was offered by Elder Ferdinand F. Hintze.

The choir sang the hymn:

Ere long the vail will rend in twain,
The King descend with all His train;
The earth will shake with awful fright,
And all creation feel His might.

ELDER GERMAN E. ELLSWORTH

(President Northern States Mission.)

I am pleased, my brethren and sisters, to have the privilege of attending this general conference of the Church. I have been delighted and instructed by the counsel, advice and admonition that we have received thus far.

I sincerely pray that, while I occupy the time, the Spirit of the Lord will direct me, that I may clearly express the thoughts that come to me while standing before you. In the opening address, our

beloved President, touched upon many of the glorious things that were revealed by the Lord to the Prophet Joseph Smith, for the education and preparation of His children upon the earth, to help them to come back and dwell with Him. Among the others, there was one thought which has been beautifully expressed by the poet that struck me forcibly. It is found in the hymn, "O My Father," wherein it says:

"I had learned to call Thee Father,
Through Thy Spirit from on high,
But, until the key of knowledge
Was restored, I knew not why."

Most little children in the earth have been taught by parents and teachers to worship some kind of a Supreme Being, and for lack of power to explain their God they have taught them to worship our Father as a reality. Naturally, they have looked upon "Our Father in Heaven" as a personal being, the prototype of men, and in whose image we were created. It is only when the children have grown older that they worship the Lord (if they worship at all), in the abstract. They try to worship a being without body, without parts, and without passions. In this regard, we were like the rest of the world until the restoration of the Gospel. But, when the "key of knowledge was restored," we then understood really who God and Christ are. They visited the Prophet Joseph Smith, and revealed again Their true character to the world, which revelation enables us to know better than the rest of mankind who God and Christ are. As one of the speakers quoted yesterday, "To know Thee, the only true God, and Jesus Christ whom Thou hast sent,

is life eternal." True, we have the scriptures that have been an aid in bringing much light and information into the world, but in addition to the ancient scriptures, we have the glorious revelations and manifestations of our Heavenly Father to the Prophet Joseph Smith; and the Church of Jesus Christ of Latter-day Saints, which light and truth is causing thousands in the denominations and sects of the world to also believe in a personal God. As Latter-day Saints we ought to rejoice in these things. It has also been revealed and taught to the Latter-day Saints that, associated with our Father in Heaven we have a Mother there. The poet, in the same verse partly quoted above, gave expression to this beautiful truth:

"In the heavens are parents single?
No; the thought makes reason stare!
Truth is reason; truth eternal
Tells me I've a Mother there."

The people of the world, in a large measure, after eighty years have elapsed, are growing in belief in the consistency of this idea; they are beginning to say if we had a Father in Heaven, we must have had a mother, and to sustain that thought they quote the scripture, "God created Adam and Eve in His own image, male and female created He them."

During the late conference of the Northern States Mission, in Nauvoo, the fact was impressed upon my mind concerning the great liberty, rights and privileges that were asserted by the Prophet Joseph Smith should belong to women, in the organization of the Relief Society of the Church of Jesus Christ of Latter-day Saints. Since that time many organizations have

sprung up among the women in this and other lands. They have been given a chance to become in very deed the helpmeets of men, and their equal in many of the walks of life. Today we find numerous societies, clubs and organizations for the betterment, education and up-building of the women of the world. They have been given liberty, and opportunity for advancement far more since the Prophet Joseph Smith's day than in almost any other period in the history of the world. This is in keeping with what was promised concerning the last days, that knowledge should be multiplied, and that "truth should spring out of the earth and righteousness look down from heaven," not only for the blessing of men, but also for the women, for all of God's children, both male and female. I believe that the light of the Gospel is now rapidly permeating the whole world, and particularly the Christian world, along the lines revealed to our great Latter-day Prophet, and these truths are being recognized as coming from the Lord. Thousands now are heard to express a belief in God as being our Father, and having some kind of personality. Some sectarian ministers are now preaching that Christ was the revelation of God the Father to the children of men; and, while many may still believe that He is a spirit, or an essence, or some other substance, they are tending toward an absolute belief that Christ was a resurrected man, or a resurrected Redeemer, with a body of flesh and bones.

I believe, too, that the Christian world are fast growing to comprehend the true mission of women in the earth. Particularly in the last few years is this manifest. The

thinking classes are now proclaiming to the world that the highest mission of women is to be mothers, and to seek to build up a better race—to successfully do their part in peopling the earth with a noble and intelligent class of citizens. In harmony with this idea, one of the present-day poets has expressed the same truth of motherhood in heaven as found in the "O My Father" hymn. I will read this to you, for it illustrates how the spirit of the Gospel is taking hold of the children of our Father, and it is in harmony with the declaration of President Joseph F. Smith concerning light coming into the world through the Prophet Joseph Smith. The poem is entitled "Completion," by its author, Ella Wheeler Wilcox, but I have called it "Eternal Motherhood," and it is, as I have said, in harmony with the idea of our having a mother in heaven, and in harmony with the light that has been given to the world, in relation to this subject.

When I shall meet God's generous
dispensers
Of all the riches in the heavenly
store,
Those lesser gods, who act as recom-
pensers
For loneliness and loss upon this
shore,
Methinks, abashed, and somewhat
hesitating,
My soul its wish and longing will
declare,
Lest they reply: "Here are no boun-
ties waiting:
We gave on earth, your portion and
your share."

Then I shall answer: "Yea, I do re-
member
The many blessings to my life al-
lowed;
My June was always longer than De-
cember,
My sun was always stronger than
my cloud,

My joy was ever deeper than my sor-
row,
My gain was ever greater than my
loss,
My yesterday seemed less than my
tomorrow,
The crown looked always larger
than the cross.

"I have known love in all its radiant
splendor;
It shone upon my pathway to the
end.
I trod no road that did not bloom
with tender
And fragrant blossoms planted by
some friend.
And those material things we call suc-
cesses,
In modest measure crowned my
earthly lot,
Yet was there one sweet happiness
that blesses
The life of woman which to me
came not.

"I knew the hope of motherhood; a
season
I felt a fluttering heart beat 'neath
my own;
A little cry—then silence. For that
reason
I dare, to you, my only wish make
known.
The babe who grew to angelhood in
heaven,
I never watched unfold from child
to man,
And so I ask that unto me be given
That motherhood which was God's
primal plan.

"All womankind He meant to share
its glories.
He meant us all to nurse our babes
to rest,
To croon them songs, to tell them
sleepy stories,
Else why the wonder of a woman's
breast?
He must provide for all earth's cheat-
ed mothers
In His vast space of shining sphere
on sphere,
And with my son there must be many
others—
My spirit children who will claim
me here.

"Fair creatures by my loving thoughts
created—

Too finely fashioned for a mortal
 birth—
 Between the border of two worlds
 they waited
 Until they saw my spirit leave the
 earth.
 In God's great nursery they must be
 waiting
 To welcome me with many an in-
 fant wile.
 Now let me go and satisfy this long-
 ing
 To mother children for a little
 while."

Now the light along this and
 very other line revealed to the
 Prophet Joseph Smith is permeat-
 ing the hearts of the children of
 men, and though they have not ac-
 knowledged the source, the time
 will soon come when they will be
 glad to give credit where credit is
 due, and even praise the Lord for
 that source by which light and in-
 formation have been given to the
 world. The Latter-day Saints,
 above all people, have defended and
 upheld the high moral standard of
 woman, and her divine mission and
 work in the earth. The Lord has
 acknowledged their labors upon
 the earth; He has borne witness
 in the hearts of the women that they
 are placed upon the earth to be
 mothers of the children of God, and
 in rearing their sons and daughters
 have joy and satisfaction. The
 women of Zion can rejoice and take
 heart in the great calling given
 them, in being privileged to be the
 earthly mothers of the elect sons of
 our Heavenly Father. God loves
 them, and has manifested that they
 are blessed above all other women
 of the earth. They will be thrice
 welcome in His kingdom for their
 faithfulness and devotion to their
 high calling of motherhood.

May the light and intelligence
 that God has so abundantly given
 to the Latter-day Saints eventually

permeate the hearts of all the chil-
 dren of men, till God's kingdom is
 established and His will be done in
 earth as it is done in heaven, is my
 prayer in the name of Jesus. Amen.

ELDER MELVIN J. BALLARD.

(President of Northwestern States Mis-
 sion.)

Our beloved President, Joseph F.
 Smith, in his opening address to this
 conference, made reference to some
 of the material things in which the
 Church has been interested. It has
 caused me to think, my brethren
 and sisters, that God is interested in
 the material condition of His chil-
 dren, as much, perhaps, as He is in
 their spiritual welfare, for, to Him,
 all things are spiritual. I have dis-
 covered this, as you who have been
 preaching the gospel have also, that
 it is exceeding difficult to interest in
 our message men or women who are
 hungry, or who are in dire necessity
 for the things of life, or whose lives
 are so depressed by long hours of
 service that they are too tired to be-
 come interested in the gospel.

Looking over the past, we dis-
 cover that God has always been in-
 terested in the material welfare of
 His children. How bounteously He
 has provided the things of life that
 men are in need of, in the forming
 of the earth, in the organizing of
 the elements, in the soil and the
 water, the coal, iron and oil, the
 gold and the silver, and all things
 that are calculated to make life en-
 joyable upon the earth. And God
 designs that His bounties should be
 distributed in a just and right man-
 ner, that those who labor should en-
 joy the fruits of their labor, that the
 idler should "not eat the bread or
 wear the raiment of him who la-

bors," and that there should be a just and honorable distribution among all His children. In the early ages of the world He gave, together with many spiritual laws, temporal laws also for the material interests of His people, the observance of which so perfected them in material as in spiritual things, that we are told of at least one great community who had "all things in common," and became perfect, so much so that God removed them from the knowledge of the world, or at least from that particular part of the earth, so that their place of habitation has not yet been discovered by men. I refer to Enoch and his people, whom the scriptures say were translated because of their perfection. Again, among the laws God gave to Moses He condescended to speak of material things. Many of these laws were intended as a "schoolmaster" to bring them to greater things that God had in mind for them, both spiritual and temporal.

When Jesus ministered among men He announced advanced spiritual laws, and, in all probability, He gave information with respect to material things as well. I cannot think that the apostles, of their own initiative, began to establish that order of things that made them to have "all things in common," so that the people brought, the scriptures tell us, all their earthly things and put them down at the apostles' feet for a common store. So also in the establishment of this latter-day work, God has likewise been concerned for the material welfare of His people. Many of the revelations given to the Prophet Joseph Smith, deal with temporal things, imparting information calculated to be an essential blessing to the peo-

ple. The Prophet, himself, was instructed to labor for the material welfare of the people, in the building of cities, and in assisting to establish mercantile and other institutions looking to the benefit of the people; he seemed to keep these material things in mind, so much so that many on the outside have found fault with the Prophet on this account. I believe that they who complain have not properly understood the object the Church had in these matters.

I begin to realize the necessity of the Church taking interest in more than the spiritual welfare of the people, and I notice that this idea is growing in many of the leading churches of today. Recently a certain congregation in the east, replying to questions sent to them by the minister as to why they did not attend church, expressed themselves as being dissatisfied with what they heard there. One of the delinquent's said: "The reason is, you are always telling me about the time that I am going to wear a white robe; why don't you tell me how to get a few white shirts now?" I believe that feeling will continue to grow. There is complaint against the ministers, who are referred to as "sky pilots," that they live above the things of the earth, and are soaring beyond the comprehension of mankind, who are in need of assistance in the settlement of problems that ought to be solved now. Not that we contend the church should usurp the functions of the state, but, wherein the state lacks in ministering to the wants of the people, the church should provide for those wants.

We have discovered in the revelations of God to this Church, that He has provided, even in the mi-

nutest detail, for the government of the life of each member, his physical conduct as well as his spiritual regulation. For example, we are told we should "retire early to rest, and arise early, that we might be invigorated and refreshed;" that we should abstain from the use of tea, coffee, tobacco, liquor and other things that are injurious. Attention has also been paid to regulating the amusements of the people, in the dance, the theatre, etc. Members of other churches have ignored these dangers, and permit their children, in many instances, to mingle with men and women who have no character; nor do they seem to feel any responsibility for the moral welfare of their young men and women. We believe that the Church was justified in taking into consideration the needs of its boys and girls, and providing for them necessary and proper amusement. We believe that the Church has been justified in looking to the material welfare of the people in all directions.

Not long ago, an editor in the city of Vancouver, B. C., made an attack upon us, sarcastically, saying that we ought to go to the backdoors of Europe and bring the poor out to our communities, and make them till the soil, and then extract one-tenth of their earnings from them, that being the method, he said, by which the Church has become wealthy. It is no reproach upon us for preaching to the poor; don't you remember it was the poor that had the gospel preached unto them in the days of the Savior? If a tenth of their earnings has made the Church "immensely rich," what has the nine-tenths done for those who were before always dependent, having to go to the poor house when old age came upon them, and never

knowing the joy of owning their own homes. It is true that in the days that are past the Church did, through the Perpetual Emigration Fund, aid many men and women to come from the land of their nativity to this glorious land, and assisted them in becoming located upon the soil, helped them to acquire homes, and saw them become independent, ninety per cent, we are told, eventually owning their own homes. The Church influenced them to construct irrigation ditches; and lent them aid and assistance in many ways. It helped them in the disposal of their crops; it assisted in the construction of a railroad, that enabled the products of the country abroad to be brought in, and the shipping out of products grown or manufactured here. Before the days of the railroad, the Church interested itself in the beet sugar industry, bringing machinery across the plains with ox-teams; but owing to the people not understanding beet culture as they do today, that enterprise was a failure then. But today, that industry has been established very largely through the efforts of the Church, so that beet farmers are now the most independent farmers in the community, they are well to do, as a rule, and this industry has been a great blessing to them in many respects.

The Church authorities saw the prices that were charged by transient merchants who brought their goods here to be sold, and, by their instigation, a commercial institution was organized, which purchased goods in large quantities, shipped them in cheaply, and, by selling to the people at reasonable figures, it became a great blessing to the men and women struggling here for a livelihood, and for means to rear

and educate their children. This institution has since been a great price leveler. The Church sought to establish woolen mills, iron works, shoe factories, and other enterprises calculated to be a blessing to the people. It did not leave them in ignorance, but built school houses and meeting houses, and gave them opportunities to acquire information, until now our state ranks third among all the states in our Union in the matter of our education. No wonder the "Mormon" men and women pay their tithing; they have received abundant returns in the numerous blessings that have flowed to them in a material way and also in a spiritual way. They have never been robbed by the Church, and have no reason to complain, but many reasons to rejoice.

I do not raise any objection to the Church interesting itself in enterprises for the blessing of the community. I expect to see the day when the Church will aid even more than it is doing now. The law of tithing was calculated to be only as a "school master" to bring us to greater and better things. The greater and better things are that we shall reach that condition when we shall practice and enjoy that system of Enoch, which was revealed to the Prophet Joseph, and the keys of which are held by the Latter-day Saints today. This will eventually bring us to enjoy on an equality the material wealth of the world, so that we shall have no rich and no poor, and have no oppression of one by another. Men shall love each other, otherwise there would be no reign of peace, no millennium.

We have no quarrel with our Socialist friends. While we recognize they have some truth, yet what the world needs, more than socialistic

system and methods, is a people so trained that they can keep themselves in line, and maintain high ideals and standards. Why was it that many of the communities that were founded and established to colonize and develop the west, outside of the Latter-day Saints, failed? A man in Portland recently told me there was something remarkable about our people, as he recounted the failures of others and our successes. I stated, it is the unity of our faith, constituting within us a strong binding force, so that we have been enabled to stand together for a long period without getting results, not becoming discouraged, but continuing mutually working for the common good.

Let me tell you that the solution of the great problem that is confronting the world today, between capital and labor, shall be completely solved through the instrumentality that God has devised, and through the faithfulness of the Latter-day Saints. An ensign, and a pattern to the world in these things, shall be raised and established through the men and women who have obeyed the "school-master," and are prepared to learn better and higher things. Let us fix our eyes upon these things, for the Lord has decreed they shall be established. The men and women who do not obey the "schoolmaster," and keep themselves up to the standard of that law, will not keep the higher law. That man and that woman who pay their tithes, thereby witnessing that they are indebted to God, showing that they are but leasers of the portion of earth upon which they dwell, giving to Him grateful acknowledgment of His rightful ownership of it, and complying with the conditions upon

which final ownership may be secured to them as an everlasting inheritance, unto them only will there be given the greater things.

Every man and woman ought to feel thankful unto the Lord for the glorious privileges that we have of being material assistance unto the Church. I know it is a splendid system that has been devised and given to the Latter-day Saints. God wants to make us unselfish: He wants to make us generous. He loves a generous giver, and He provides such with what He designs they shall bestow. He wants, not our dollars, but our hearts. In giving, our hearts should go with the gifts, this makes us truly liberal, as He is liberal.

The father and mother who are constantly giving to their children, providing them education and giving them social position, as well as the necessaries and comforts of life, and denying themselves personal comforts in order to bestow the means upon their children, should have respect, grateful acknowledgment, and honor from their boys and girls. I have looked with sorrow upon boys and girls who have been indulged by their parents and then complained that they did not get more, that they were not given a better hat, or a better suit of clothes, and thus brought grief to their parents who were doing all they could for them, even with great sacrifice to themselves. I have looked with sorrow upon fathers and mothers under such conditions as these, when their children seemed to be ungrateful. What is the return that the father and mother want? They merely desire that their son or daughter acknowledge their obligation for the generous support and provision that is made

for them. Such boys and girls ought to go to their fathers and mothers, put their arms around them and kiss them and say, God bless you father, God bless you mother, I appreciate your sacrifice, and I want to do something for you. What can I do? That pays and compensates the heart of that father and mother.

God is like our fathers and mothers in His great, grand scheme of giving to and providing for His children, and He is grieved when He sees us receiving ungratefully the good things that He provides, coveting what He gives to others, and begrudging that which we should return as a tribute to Him. God loves to see a spirit of thankfulness manifested by His children.

God bless us and help us to keep fixed in our hearts and minds these things that He has revealed to us. Let us labor through these years of preparation—for we are in a state of preparation—to accomplish what the Lord has laid out for us to do, not only for our own salvation but for that of our children and, as much as lies in our power, for the salvation of all our brethren and sisters in the earth. God help us to live up to these high ideals, and merit His promised blessings, I ask in the name of Jesus Christ. Amen.

The choir rendered a selection, entitled, "Hushed was the evening hymn."

ELDER ANDREW KIMBALL.

(President of St. Joseph Stake.)

The Latter-day Saints are known as a peculiar people, and among their peculiarities is the fact that they are a plain and common-sense people, endeavoring to live in har-

mony as the sons and daughters of God. In listening to the remarks of those who have preceded me, I am strengthened in that thought, which I desire to dwell upon, that is, that we are looking forward to even a stronger degree of unity, not only unity in faith, but in material affairs as well. To attain to this position, I am inclined to advise, that those who are blessed today with the material things of life should restrain themselves a little, that they should hold back in the expenditure of funds upon their children, that there might, consequently, be a more equal condition. I regret to notice, without any disposition to criticize, however, the tendency towards classification. I have observed in our Church schools that parents who can afford to dress them well, are allowing their girls to attend school clad in silks and satins, with their heads adorned by expensive hats, and some of the boys also are dressed in the finest of fashionable clothing. The boys and girls that develop in this life to the best men and women, are usually children of poor parents. This habit I am speaking of to some extent humiliates the feelings of those not well off.

I notice that there has been improvement among the ladies in that they have acquired the habit of uncovering their heads in our meetings. There is a better condition in this respect, they are thus on an equality, not trying to outdo one another, or to distract the attention of the congregation. This is enough to make us feel better for the change.

If you carefully observe the men and women who have made the best of this life, you will find that generally, they are those whose parents

have not been able to squander means on their sons and daughters. At Berkley, California, one of the lecturers in the Summer School made this observation, that we must get back to first principles again. I submit, my brethren and sisters, that we ought to get back those sweet feelings that we enjoyed when the Saints would walk long distances to congregate, that they might have a good shake of the hands and meet on equality. I remember the early days in this valley, when our mothers wore the same kind of bonnets, and dressed in calico, they did not envy each other, they were all equal. But, I do not consider there is anything too good for the children of God, if we don't worship it. There is no fabric too nice for the pure daughters of God. It is the flaunting of rich clothing in such a way as to annoy those who are less fortunate in life that creates inequality and hurts the feelings of the people. I do hope, my brethren and sisters, that we will endeavor to restrain ourselves in the follies and fashions of the world. In my experience I have learned that the men and women we love most are not those who dress the finest, but are those who make the best of the opportunities presented to them. The man and woman that we place in any position any time we need them, are they who will work cheerfully and do anything that is desired of them. We can depend upon such men, whether it be in the digging of a ditch or speaking in the pulpit, whatever they may be called upon to do.

Regarding our missionaries, some of our Elders spend too much money in the world. While traveling in the mission field, I traveled al-

most absolutely without purse or scrip. It is to be regretted that some of our boys now find they have not enough faith to preach without purse or scrip in the world. We want our boys to go out among the people and win their way. "The laborer is worthy of his hire." I always thought it an unfair proposition that, when we go out and give our time, and make the sacrifice of the comforts of home, to carry the pearl of great price to the world, that the people are not willing to give us our food and a bed to sleep in. I think it is a mistake for us to spend so much money, we are not training the people of the world aright in that direction. I have experienced it, and know what I am talking about. In my own experience, and in association with other elders, I have found we have succeeded best when we went without purse or scrip.

In this great educational period every boy and girl must go to school, we want them to go and we desire that they should have educational privileges. But what is it doing for us at home? If we want to have a weak generation of boys and girls give them a fine education and all the money they want for fashionable clothes and amusements. The rank and file of this people, the substantial element upon whom God may rely, will go right along avoiding extremes, and can always be depended upon. If we are going to reach the splendid condition Brother Ballard has been telling us about, it will be by restraining ourselves, getting back into the ranks, and using the common sense God has given us, not following after the foolish fashions of the world. I submit it matters little what the position may be, as

a rule the strongest, the happiest, the best, and the wisest of men are those who dress simply and live simply, who work for the good of humanity. May God grant that we shall all realize these things, and march in the ranks with the people of God, who are building up His kingdom and accomplishing His purposes upon the earth, in my prayer in the name of Jesus Christ. Amen.

ELDER CHARLES H. HART.

(Of the First Council of Seventy.)

The question asked by one of old was, "Canst thou by searching find out God?" It is interesting to me to observe man's efforts, without the aid of divine revelation, to find out God. I would not disparage the argument from creature to creator, from design to designer; and yet I appreciate the limitations that there are to that line of argument. We have in scripture some instances of this process of reasoning "from nature up to nature's God." For instance, the Psalmist David exclaims: "The heavens declare the glory of God, and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard." There is also in the Book of Mormon a beautiful instance that occurs in connections with the controversy between Korihor, the anti-Christ, and Alma, the great high priest. Korihor had been putting forth his agnostic arguments, and Alma meets him, in part, with this remark: "The scriptures are laid before thee, yea, and all things denote there is a God; yea, even the

earth and all things that are upon the face of it, yea, and its motion; yea, and also all the planets which move in their regular form, doth witness that there is a Supreme Creator."

I noticed in the last number of the *Improvement Era* a beautiful selection along this line—

There is a God. The herbs of the valley, the cedars of the mountains, bless Him; the insect sports in his beam; the bird sings Him in the foliage; the thunder proclaims Him in the heavens; the ocean declares His immensity; man alone has said, "There is no God." Unite in thought at the same instant the most beautiful objects in nature. Suppose that you see at once all the hours of the day, and all the seasons of the year—a morning of spring and a morning of autumn—a night bespangled with stars and a night darkened with clouds—meadows enameled with flowers—forests hoary with snow—fields gilded by the tints of autumn—then alone you will have a just conception of the universe! While you are gazing on that sun which is plunging into the vault of the west, another observer admires him emerging from the gilded gates of the east. By what inconceivable power does that aged star, which is sinking fatigued and burning in the shades of evening, reappear at the same instant fresh and humid with the rosy dew of the morning? At every hour of the day, the glorious orb is at once rising, resplendent as noon-day, and settling in the west; or rather, our senses deceive us, and there is properly speaking, no east or west, no north or south in the world.

Proctor, the astronomer who once paid a just tribute to Orson Pratt whose memorial services are being celebrated today, Richard A. Proctor, in introducing his work entitled "Other Worlds than Ours," uses a scriptural quotation—"Lo, these are but a portion of His ways"—meaning the ways of the universe, the marvels of the universe—"Lo these are but a portion of His ways, they are but a whisper of His glory,

and the thunder of His power who can comprehend?" And yet, notwithstanding all the evidences that we have of the existence of Deity—and the strong and legitimate argument that we have from design to designer, yet that is not of itself sufficient to reveal unto us all the attributes of God. Mr. Herbert Spencer, the great naturalist, after a life time in the study of nature, declared,

But one truth must ever grow clearer, the truth that there is an Inscrutable Existence everywhere manifested to which we can neither find or conceive beginning or end.

Again,

Amid the mysteries which become the more mysterious the more they are thought about, there will remain this one absolute certainty, that we are ever in the presence of an Infinite Energy from which all things proceed.

Sir Oliver Lodge declared:

To my mind a great world-soul intimately connected with our own, is the most reasonable explanation of the process by which things came to be.

But notwithstanding this process of reason, we should not lose sight of the fact that without revelation we could not know all the attributes of God—could not "find out the Almighty unto perfection."

Peter tells us in holy writ that, "all flesh is as the grass and the glory of man as the flower of grass. The grass withereth and the flower thereof falleth away; but the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you." Just as the statue of the Prophet Joseph and the statue of his brother the Patriarch stand upon granite foundations, so the gospel of salvation is grounded

upon the granite bedrock of everlasting truth. It is an interesting fact that philosopher, poet and statesman, have grasped something of the great gospel truths. For instance, Joseph Smith placed emphasis upon the doctrine of faith. We have Sir Oliver Lodge asserting: "Faith and trust in the love and goodness underlying the universe seems to me to be the most vital and helpful thing."

Emerson exclaims:

Belief and love,—a believing love will lift from your shoulders a vast load of care. O, my brothers, God exists. There is a soul at the center of nature and over the will of every man so that none of us can wrong the universe. * * The whole course of things goes to teach us faith. We need only obey. There is goodness for each of us and by lowly listening, we shall hear the right word.

Carlyle gives us to understand that skepticism means not intellectual doubt alone, but moral doubt; all sorts of infidelity, insincerity and spiritual paralysis. That our minds are not given us to doubt with and cavil with but to come to some sure understanding upon matters concerning which we are to act.

Hugo tells us:

We live by affirmation, quite as much as we do by bread. That faith is a necessity, and woe to the man who believes nothing.

Carlyle also reminds us that

For man's well-being, faith is properly the one thing needful; how with it martyrs otherwise weak, can cheerfully endure the shame and the cross; and without it, weaklings puke up their sick existence by suicide in the midst of luxury.

Tolstoi, in his book, "What I Believe," confesses—

I only passed from Nihilism to the

church, because I felt the impossibility of living without faith—without a knowledge of what is good and evil, resting on something more than upon animal instincts.

Take the words of the statesman in addition to that of the philosopher. We have Senator Beveridge in his work, "The Young Man and the World," advising the young man who is about to become a teacher to see first to this question of faith:—"Speaking as one of the men of the street, as one of the millions, I think the best thing for you to attend to is this question of faith, Faith is only another name for power." Look to your faith then you who seek to save the souls of men. The Prophet Joseph taught the true relation between faith and works. Likewise one of the poets approaches a statement of our own belief in these words:

If faith produce not works, I see
That faith is not a living tree.
Thus faith and works together grow,
No separate life they e'er may know.
They're soul and body, hand and heart,
What God hath joined, let no man part.

So we might go on with the views of the philosopher, poet, and statesman, corroborating this principle upon which the Prophet Joseph gave us corrected information.

There was published recently in *Public Opinion* a quotation from a speech or the writings of the great English premier, William E. Gladstone, in reference to the inconsistency of the skeptic. He said:

I contend that the skeptic is of all men the most inconsistent and irrational. He uses a plea against religion which he never uses against anything he wants to do or any idea he wants to embrace, *viz.*, demonstrative evidence. Every day and all day long he is acting on evidence not demonstrative.

He then gives numerous illustrations, and goes on to say,

But when he comes to religion, he is seized with a great religious scrupulosity and demands as a pre-condition of homage to God what every where else he dispenses with and then ends with thinking himself more rational than other people.

This caused the editor of *Public Opinion* to remark:

We who believe ought not to stand upon the defensive. We have a right to demand that unbelief offer us some explanation of the phenomena of life, and show us that it is more probable than our explanation. What is your explanation of an intelligible universe if there is no intelligible God who has made us and who made it? What is your explanation of the fact that whenever man has emerged from a purely animal condition that there are altars and priests and temples and worship, if, in all these centuries he has found that worship unmeaning and unreal? What is your explanation of the fact that after eighteen centuries of moral and intellectual development and criticism and controversy, the Bible is still the world's best seller? What is your explanation of the fact that wherever the life and teachings of Jesus of Nazareth have become known He is the most revered and loved of all the figures in human history?

I think we have reached a stage in the history of "Mormonism" when we may properly assume the same attitude, and call upon the world to give its explanation of "Mormonism," of all the phenomena of "Mormonism." If individuals are not satisfied with the explanation that Joseph Smith gave of how he came by the Book of Mormon, and of the revelations contained in the Doctrine and Covenants, and of the translation of those ancient documents comprising the Pearl of Great Price, and of all the other numerous phenomena of "Mormonism"—if they are not satisfied, I

say, with his explanation of these things, then we may say to them, What is your explanation of how these marvelous books came into existence? Are you satisfied with the Spaulding theory, of how the Book of Mormon came to be? Are you satisfied with the thought that Sidney Rigdon wrote the Book of Mormon, while, as a matter of fact, he never saw it until after it was published and handed to him by Parley P. Pratt? So we may demand the world's explanation of other phenomena of "Mormonism." The teachings of these brethren who have spoken during this conference up to this time are a part of this system of "Mormonism;" and what is your explanation,—let me ask those who do not believe,—of these things? A testimony of these truths was deliberately sealed by the blood of the Prophet. What is your explanation of the marvels of "Mormonism?"

The responsibility rests upon the jury of the world who have access to the truth, to place a proper estimate upon the sincere testimony of the three witnesses, and of the eight witnesses, and the testimony of Joseph, and the testimony of the complete and perfect organization of the Church, and of the wonderful history of "Mormonism," and of all of its beautiful and divine doctrines.

Time does not permit a development of this theme; I can only suggest this line of thought to you. The Lord bless you. Amen.

The choir sang the hymn:

Come, all ye Saints who dwell on earth,
Your cheerful voices raise;
Our great Redeemer's love to sing,
And celebrate His praise.

Benediction was pronounced by Elder Joseph E. Robinson.

SECOND OVERFLOW MEETING.

Another meeting of the Conference was held in the Assembly Hall, at 2 p. m., at which Elder George Albert Smith presided.

The Murray choir, under direction of conductor W. F. Robinson, rendered the musical exercises.

The choir rendered a sacred chorus, entitled, "Sing and magnify."

Prayer was offered by Elder R. S. Collett.

The choir sang the hymn:

O awake! my slumb'ring minstrel,
Let my harp forget its spell;
Say, O say, in sweetest accents,
Zion prospers, all is well.

ELDER CHARLES A. CALLIS.

(President of Southern States Mission.)

It is my earnest prayer that the remarks I shall offer at this meeting shall be dictated by the good spirit. More than any other people on the face of the earth, the Latter-day Saints should be impressed with the sense of duty. It will indeed be an unfortunate thing for this people if they ever, at any time, lose this sense of duty. We hear a great deal of talk in these days about our rights, rights we think we ought to enjoy. But, I believe that if we, especially the Latter-day Saints, would think more about our obligations than our rights we would be a happier, a more devout and a more grateful people.

Of all the people on the face of the earth, we should be the most grateful, for we have received more light and truth concerning spiritual things than have many of our fel-

low men. God has blessed us with the fullness of the gospel. The Prophet Joseph Smith opened the heavenly worlds to view, and unto us, by the gift and the power of the Holy Ghost, hath been revealed truths that are withheld from the people of the world who do not hearken unto the counsels of God. Indeed, the gift of the Holy Ghost is a strong proof that God is no respecter of persons, because to the poor and to the rich, the learned and the ignorant, if they believe and obey the gospel with sincere intent, is given the gift of the Holy Ghost, which "leads and guides into all truth." So then even the poor man who has never been in a university as a student may say, with Job, when given the Holy Ghost, "I know that my Redeemer liveth, and that in the latter day he shall stand upon the earth." He speaks from the heart, and this heart-knowledge is the most direct, the most convincing knowledge of the gospel that we can have. The Church of Jesus Christ of Latter-day Saints is faithfully pursuing its mission of preaching Christ and Him crucified. That is our mission, and, with God's help, we are pressing along our way.

It has ever been the case that when new light and truth have been introduced into the world, the powers of darkness have bitterly fought the introduction of that light and truth. "Mormonism" stands for the introduction of the whole truth concerning Jesus, the Christ. You will recall, in the days when Wycliffe and Tyndall were translating the Bible into the English language, that men and women might peruse the precious truths in that volume, the evil one stirred up the clergy against these men,

against the work that they were accomplishing, and with the sword and with the stake they fought the introduction of the Bible into the homes of the people; but the work was accomplished. One of these men gave up his life in order that the Bible might be translated into the English language and introduced into the homes of the people. God's word could not fail, for Jesus said, "Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me." That was the reason why Satan fought the translation of the Bible into the English language. His work, has ever been and ever will be, to fight the gospel and purposes of Jesus Christ. Men, philosophers, to-day ask the question, why, in the centuries past, did the clergy, above all people, fight the translation,—the diffusion of the knowledge the Bible contains amongst the people? We must look for the answer in the saying of the Savior already quoted: "Search the scriptures; * * they are they which testify of me," Satan did not want the people to search the scriptures, he wanted to keep the prophecies contained in the scriptures and the mission of the scriptures from being fulfilled. He sought to have the Bible withheld from the people, that they might be kept in ignorance of the divine sonship of the Son of God. The time came when men began to deny their God.

Look in the world today at the number of ministers denying the divinity of Jesus Christ. They admit—and perhaps we ought to feel thankful for this gracious admission—they concede, that Jesus was a great teacher, a great man, but many of them deny His divinity, deny that he was the Redeemer of

the world. God in His goodness and mercy decreed that He would raise up a witness for the Lord Jesus Christ, when men should begin to deny Him, a witness who might convince them that Jesus is indeed the Christ. God has caused to be brought forth another volume of scripture, to testify to the divinity of the Lord Jesus Christ. Men said that the canon of scripture was full. They said that God had ceased to speak to men from heaven, and they seemed to rest in this belief until:

An angel from on high,
The long, long silence broke;
Descending from the sky,
These gracious words He spoke—
Lo! in Cumorah's lonely hill,
A sacred record lies concealed.

Joseph Smith, by the gift and the power of God, translated the Book of Mormon. What are some of the beautiful truths that the sacred Nephite record teaches? Shining as gems of spiritual truth, these two great heavenly truths stand prominent: The Book of Mormon establishes the truth of the Bible. The Book of Mormon declares that Jesus was and is the Christ, the Son of God, the Redeemer of the world. A book declaring these two glorious truths is surely entitled to a fair and serious consideration. Compare the difficulties, the trials and persecutions that Joseph Smith suffered, in bringing forth the Book of Mormon, with the treatment and persecution that overtook Wycliffe and Tyndall, who brought forth the Bible in the English language, and the similarity is absolutely startling. The reason for the persecution in both cases is precisely the same, Jesus said, "Search the scriptures: for they are they which testify of me." Men began to lose

faith in God when "Lo, from Cumorah's lonely hill" was brought forth the Book of Mormon, that declares that Jesus was the Christ, and that men could not gain salvation except in and through and by the Lord Jesus Christ. And so the devil, knowing the power, knowing the light that was coming into the world, wielded all his powers in fighting that book, and its translator. Joseph Smith gave up his life as a martyr; his life was taken to satisfy the cruel unrighteous demands, and the hatred of those wicked men who persecuted him even to death's door.

In a short time, not long hence, philosophers, scholars and statesmen will ask, why did the people fight the introduction of the Book of Mormon, which is such a glorious and a powerful witness for the Lord Jesus Christ? History will repeat itself, and this answer will be given: Jesus said, "Search the scriptures; * * they are they which testify of me." The Book of Mormon is scripture, it is the word of God, it testifies of His Son, and because of that, evil powers sought to prevent its translation, and the introduction of that sacred book into the homes of the people.

My brethren and sisters, the efforts of the evil one will surely fail, for the angel said unto Joseph, "The knowledge that this record contains shall go unto every nation and kindred and people." The prediction made by the angel to the prophet of God is being fulfilled, and it will be completely fulfilled in God's own due time.

We are told in the scriptures that the Bible and the Book of Mormon shall be one in God's hand for the confounding of false doctrine. It was said of Joseph, who was sold

into Egypt, that he should "push the people together to the ends of the earth." By the Bible and the Book of Mormon false doctrine is being confounded; and as God has put them together—"one in mine hand"—we say "What therefore God hath joined together, let not man put asunder." The Latter-day Saints, imbued with the sense of duty, feeling that upon them rests the obligation to preach this gospel, will go forth by the power of God in the discharge of their duty, until the testimony of Jesus, which is the "spirit of prophecy" shall spread over the world like a sea of glory, until it covers the earth from pole to pole. To this mission, God grant that we may ever be faithful, in my prayer, in the name of Jesus Christ. Amen.

ELDER JOHN L. HERRICK.

(President of Western States Mission.)

The inspirational remarks of President Smith at the opening of the conference suggested to my mind this question: Is it worth while to be an exemplary Latter-day Saint? Emerson said, "A man is relieved and gay when he has put his heart into his work and done his best, what he has said and done otherwise shall bring him no peace." I believe those words.

In the missionary field we have opportunities for observing many things which do not ordinarily come to the attention of the people at home in the body of the Church and I call to mind an experience of recent date which will illustrate the point I would like to make: A professor of several years standing at the law school of Ann Arbor had moved to Colorado for his health,

and in talking with one of our members over a business proposition he made the remark, "I was in Ann Arbor for a number of years. I had occasion to know and see men who came there to study law and it was my observation that the young men who came from Utah, most of whom were known as 'Mormons,' were ahead of all others of the world that came to that institution. Let me ask you why," said he, "why is it that they made such records?" The answer was given that, undoubtedly, it was because of the lives that those men had been urged to live; that they had been taught in their youth to be virtuous, to abstain from alcoholic liquors and from tobacco, tea, coffee and stimulants of every kind. "Well," he said, "if that be the case, I would to God that my children might be reared in such an atmosphere instead of where they are today." It is not only those, my friends, who go to school to Ann Arbor and the colleges of the East or West—it is not only to those we are to look for exemplary men and women, but it is to every one of us, and if we wish for it in our hearts to be exemplary in our manners, in our habits, we do more than any other one thing in the world to advocate "Mormonism."

Let me give you another picture: A family with whom we became acquainted in Denver had visited a number of families in Utah, and we were invited to their home one evening to have dinner with a number of others of their friends, and as coffee was placed before us and we declined they asked why it was, and the opportunity came for me to explain that it was a part of our religion, a tenet of our faith, that we abstain from the use of such things. "Why, that is a peculiar thing!"

said the gentleman, "we have been out in Utah a number of times in the home of so and so," (and, by the way, the man he spoke of was a man of my own town and I knew him very well,—a man representative in the Church, too), "and they have put both tea and coffee before us in their home and we never knew that your people had such a law in the Church." Now, it may have been that those good people, out of generosity in entertaining the visitors, desired them to have what they wanted. It was not a question, hardly, of deciding that they *could* put on the usual beverage, as was illustrated a few days ago through one of the illustrious men of this nation, in addressing a toast to the Chief Executive of this country, when he said, "I propose a toast to our honored guest with the sparkling beverage sealed with the approval of the Almighty," and that was water. Perhaps our friends thought that they could not put water on the table without being thought lacking in courtesy when entertaining their friends from abroad, but it seems to me that we ought to live up to every principle in our homes, and let people who visit us understand how we live and what we do there. It will go farther toward impressing them with our belief and our faith than anything else.

Just now we in Colorado, of the Western States Mission, are in the centre of the fight being waged by a renegade member of one of the splendid and cherished families of this state, a fight that is intended to rid Colorado of the "Mormon Plague." Think of it! Well, I see in it only good, for at the time when one of his greatest efforts thus far made during his campaign, in one

of the churches in Denver a few weeks ago, a prominent citizen of this country, a man who has traveled world wide, stepped out on the street during a meeting one Sunday afternoon in Denver, with several hundred people assembled, and interrupted one of our speakers, saying, "Young man, permit me to say a few words." He took his place with the elders and said to the people, "I want to say to you that I have traveled all over the world. I have also traveled largely in Utah and wherever there are 'Mormons,' and I have done approximately two million dollars worth of business with them and have yet to lose a dollar, and I want to say to you here today that they are an honest people and a good people. Furthermore, when it comes to morality, you will not find angels in heaven any purer than the women and girls who belong to the 'Mormon' Church." He continued, "Utah ranks third in education in the United States. And who has accomplished that? Why the 'Mormon' people, because they have been in control of Utah for all these years. I was born and raised a Roman Catholic, but," said he, "I am going to raise my voice here and everywhere I go in behalf of that people." An acquaintance of his, a traveling man whom he had not met for several years, stepped out after he had concluded his talk, and said, "I want to say amen to what has been said by my friend, for I have had large business interests in Utah for over twenty years and what he has said to you is true." Another man still, a stranger to both, took off his hat and remarked, "The words spoken here are true."

Now, perhaps we may have a lit-

tle agitation; I don't doubt it; but when we can have men who will, of their own accord, stand up on the street corners and defend us, I think we have nothing particularly to fear.

My brothers and sisters, there may arise certain things in our lives which will bring to us the thought that good days are preparing for us; a raise in rents, a political victory; the return of a lost one; a bringing back to life of a dear one who was afflicted; all may tend temporarily to bring us to believe that all is well. But after all, it depends on individual action. Ours is essentially an individual work and each one of us will have to answer for his or her actions, not only in a measure to our friends and neighbors, but to our God. Again, the words of Emerson, "Nothing can bring you peace but yourselves. Nothing can bring you peace but the triumph of principles." We have the principles which will exalt and save us if we will rightly live them. Let us not fear the world. Let us admonish all to weigh well the principles that we teach and practice and see if they find therein anything objectionable. Let us look them straight in the face and say we claim the God given right in this free country to believe as we choose, "and allow all men the same privilege, let them worship how, when or what they may."

May the blessings of heaven be with you, my dear friends and likewise all Israel, that our principles may direct us aright, and that our examples may be such that they will attract the world; and that we may be saved in the kingdom of God, in the name of Jesus. Amen.

Brother Manasseh Smith sang a tenor solo, entitled, "Fairest Lord, Jesus."

ELDER FRANK Y. TAYLOR.

(President of Granite Stake.)

I pray, my brethren and sisters, that the Spirit of the Lord may direct my utterance this afternoon. I have been interested in what has been said in all the sessions of the conference, and in the remarks of our mission presidents this afternoon. It brings to my mind the thought that the fruits of "Mormonism" are good, particularly to those who are laboring in the ministry, devoting their time to the work of the Lord. I have often remarked that no greater blessing could come to a young man than to be called on a mission to proclaim the truth to the nations of the earth. If he does not do much good to other people, at least he makes a man of himself, and returns full of dignity, grace and testimony of the work of the Lord.

I was traveling in the southern part of the state a few years ago, with a man who was an atheist, a good man, but without faith in the work of the Lord. He formerly belonged to this Church, and had witnessed the grace and the goodness of it; but he had fallen into darkness, and the light within him had become very dark indeed. We were traveling together on the same train, and with us was a young man who had just returned from a mission, who was on the way to his little home settlement. We entered into conversation with him, and found him a splendid sample of youth and manhood, clean, and pure

in his habits. It seemed like his whole soul was full of sunshine and good cheer. He reported to us his missionary experiences, his call, and how gladly he had accepted it, and yet with what fear he went into the world, fearful of his lack of knowledge of the world and of what would happen in his case; but he had faith, and he went, believing in the Lord Jesus Christ, in the divinity of the mission of the Prophet Joseph Smith, and that this is the work of the Lord. He bore that testimony with faith and courage, in the face of the opposition of the world. He told us of his ups and downs, of the doors that had been closed in his face, of many evil things that had been said about him and his companions, the work, and the people living in these valleys of the mountains. Further, he related some of the pleasures that he enjoyed in his ministry, when proclaiming these things, and told of the witness he had of the Spirit of the Lord. In common with nearly all of our young men who have been out proclaiming this Gospel, he testified that the most pleasant time in his life was out in his missionary field. My friend was much entertained in the remarks which this young man had to make. He had known of other young men returning from missions, and had witnessed similar development evidenced in them. Quite a concourse of people was at the station to receive this young man, and the tears of joy and happiness witnessed in his behalf, in that settlement, had quite an effect upon my friend. After the train went on, he turned to me and said:

"I don't know what there is about this faith of yours that brings about this wonderful result. I have a boy

about the age of the young man who has just left us, and I would be glad to have him go out into the world as a missionary, if he could only come back with the same spirit, energy, life and beauty that this boy manifests on his return, because truly something wonderful has happened in his life. If my boy could go without his having to accept your faith, and get the education that these your missionary boys receive, I would rather have him do it than to have him take the same length of time in the best college in the land." Again he said, "I don't know what there is about your religion that brings this result, and yet I witness the result."

I tried to explain to him what there is in it that brings this result; but, of course, he would not accept my reasoning, because his darkness was so great, owing to lack of faith in this work. I knew him. He was a man of the world. I rejoiced that the fruits of this missionary work were so manifest. It is one example out of hundreds and thousands of others of our boys who go out to proclaim this everlasting Gospel. The world ought to appreciate this fact! but they cannot understand why it is that the men who are more deeply interested in this work, who devote most of their time to it, should enjoy the spirit of their ministry and work. But the truth is manifest in the good life they lead, and the fruits of the ministry are good to behold.

In the stake where I preside we have a great many young men who go out to proclaim the Gospel, and when they go away I notice the class of young men they are; and when they return, I witness again the wonderful transformation that has come over them. They are in-

telligent, clean, sweet, honorable, young people, and a credit to the Church of Jesus Christ of Latter-day Saints. I would that all of us could be judged by the standard manifest in the return of the elder who has been out proclaiming this everlasting Gospel in the world. We need not be ashamed of them, or of their ministry, or of their work, because they add glory to the cause of God in the earth.

My father, in teaching me, was anxious, of course, that I should do honor and credit to my family name and do what is right and proper, and honorable, and straightforward in life. He desired me to occupy, possibly, some prominent place before my fellow men; but the greatest end to which he felt that any of us could aspire was to be a consistent an honorable, and an upright Latter-day Saint. In this achievement there is scope, he felt, for people to hold up their heads with credit before all men.

I feel, my brethren and sisters, that this missionary labor in the world is a glorious experience for our young people. I have noted what a wonderful influence it has, not only upon him who goes away, but faith is increased in the household from which he goes. They look forward with wonderful pleasure to the letters they receive from their boy, and to the testimony which he bears, the experiences that he has in the world, and the blessings of the Lord that come unto him. A miracle happens in his own life, when he goes out to preach the Gospel; while faith is increased in the hearts of his father and mother, his brothers and his sisters, and they all rejoice in a testimony of this work. Only a few days ago, I had a man call on me. He is a

member of the Church. He is a good man of the world, but he "doesn't do much" in the Church, though an honorable and a splendid man. His boy was called on a mission, had faith enough to go and went, and the parents rejoiced as did every one of the household. There was purity, virtue, and the spirit of the Gospel with them, and they rejoiced that a young man from that household was worthy to go out and preach the Gospel. Every once in a while, this father comes to me with a letter that he receives from this boy, and he thinks that his son is one of the most wonderful men in the world, because he has a testimony of the Gospel of the Lord Jesus Christ, and is living such a good life in the world. It brings joy and happiness to the Latter-day Saints to have young people go out and preach this Gospel. I feel that there ought to be a missionary spirit in the hearts of the people—that where fathers have boys who can go out and offer their services unto the Lord our God to teach His word unto the nations of the earth, they ought to rejoice. No father's hand or voice ought ever to be raised against the going forth of their sons, whenever they have an opportunity to go out and preach this gospel, because there is no greater joy or happiness can come to your children than to have them obtain a knowledge that Jesus is the Christ, and that the work that we are engaged in is the work of the Lord, our God. We should strengthen this missionary spirit in our midst.

I remember being in one of the cities of the United States, in a long, crowded thoroughfare, when I saw two boys hurrying along with the rest of the crowd, and I picked

them out. I did not know why, particularly, but in looking at them, there was something different about them from the people surrounding, and I made up my mind that they were Latter-day Saint missionaries. I had never seen them before, but I walked up to them, introduced myself, and asked them if they were from Utah, and lo and behold, the answer revealed that they were boys out proclaiming the Gospel. Something about these boys appealed to me, and I believed in my soul that they were Latter-day Saints. The thing that impressed me was that there was a purity about them that was different. There was an ambition, a hope, and something written in their countenances that impressed me as being different from their surroundings. I rejoice that our boys have this purity, and that they can go out into the world conscious that they are clean, and sweet, and pure from the sins of the world.

Now that is the boy who preaches the Gospel in the world; it ought to be equally true of our boys and girls here at home. We ought to be examples to the whole world, in regard to these things, and this missionary spirit ought to be prevalent here at home. Oh what happiness comes to the boy who goes out as a missionary to preach this gospel! He will endure the rebuffs and the scoffs of the world bravely, to be a minister of the Lord Jesus Christ, testifying of this work and the things the Lord has done for this people. I feel that we ought to exercise some of this missionary spirit at home. I believe that our home boys and girls should also enjoy the fruits that come to those who are engaged abroad in the work of the Lord, for there is am-

ple field for them to act as missionaries here at home. There is not a settlement in our land but what there is need to labor among the people and to teach the Gospel unto them. Right here at home we have abundance of material, and any number of men filled with the spirit of missionary work, and yet we have scores of people who belong to the Church of Jesus Christ of Latter-day Saints, and many other people who are not members of this Church, who would be glad of an opportunity to hear this Gospel and to whom they could preach. We could do much more of this work right here at home. I have oftentimes thought that there is room for wonderful improvement among our people in the matter of preaching the Gospel of Jesus Christ at home, particularly to those people who are weak in the faith, who do not comprehend fully the glory and the goodness of this work. We ought to go out of our way to try to build them up, and bless them, and do good unto them. I wish that our missionaries, when they come home, could do a little more of this work among their companions who have not the same light and understanding that they have—that they would go out among those who perhaps have made some mistakes in life, and who are not living up to what they should, and try to bring them back to a realization of the truth, and to activity and resolution in their religious life and duties. I have sometimes used this expression to our people; we go out into the world to preach the Gospel, and we have the doors slammed in our faces, many and many a time, and after awhile we get some of these people to accept our tracts. We labor with them as

we ought to labor with them, and we spend time and means to bring them into the Church, and when we have done that, we feel that we have done a wonderful work, and we have. We do not ask so much about these people, as to their life in the past, as long as they will repent of their sins and renew themselves in the waters of baptism that they may receive the gift of the Holy Ghost. Yet I feel that many missionaries come home and feel that their missionary work is ended, and there is no opportunity to labor further; but I say unto you that there are hundreds and thousands right here in the wards and stakes of Zion who need laboring with, and if our missionaries would exercise the same spirit of love and charity and kindness, with them as with people in the world, they would do a wonderful work. One of the difficulties about these matters is this, that we are so apt to see mistakes in the people with whom we are familiar, so much so that we cannot see much virtue in them; but I believe that if we would work with the Spirit of Christ, right among our own people here at home, that we might garner many precious souls into the work of the Lord. We are so apt to see the mistakes of our neighbors that we cannot imagine there is any good in them, and we make up our minds that they have gone to the bad; but seldom will one find any one who will not be susceptible to the influence of some good spirit that may work with them. I have had many young men tell me that they have never been labored with in the spirit of kindness, and that their mistakes have been magnified; what they need is some good man to put his arm around them and try to lead

them back into a better way. I feel that in this work there is great room for the returned missionaries to preach the Gospel of Jesus Christ to their neighbors. All of us who hold the Priesthood of the Lord Jesus Christ should exercise it for the building up of the kingdom of God, and the dissemination of His word. I want to tell you that if it were my boy who thus needed to be brought back into the right way, I would be thankful to the man who would go out of his way to exercise that kind of a spirit to build him up, and to make him feel anew the spirit of the Gospel. I believe there is no kind of work in Zion of more importance than that. We ought to exercise charity, and be willing to put forth our efforts for one another, and especially to such as are in need of an awakening. I feel that we ought to do this among the Latter-day Saints at home, and try to magnify the cause of Christ here, so that we may have more of these boys imbued with this spirit, and thus testify to all mankind that the fruits of the Gospel of Jesus Christ are good. God bless you. Amen.

ELDER SAMUEL O. BENNION.

(President of Central States Mission.)

I have listened with interest to the remarks of the brethren who have preceded me, and I trust that the few moments I stand here, I may enjoy the same spirit that directed their words.

These brethren have alluded to the interest that some people are taking in our religion, who are not of our faith, and it reminded me of the remark of the Savior when He said, "And this gospel of the king-

dom shall be preached in all the world for a witness unto all nations: and then shall the end come." There is no question but that honorable men and women of the earth will, sooner or later, according to their day and time, listen to the teachings of the elders of Israel, for the gospel they teach is the "gospel of the kingdom" that was preached by the Savior. It is destined to attract the attention of the world, and they will listen respectfully to the proclamation made by elders of the "Mormon" Church.

The world understands "Mormonism" better today than ever before. When men take a stand of opposition now, and criticize the acts of the "Mormon" people, it usually happens that their antagonism makes friends for us. We need not be afraid, for the Lord Almighty is the author of what is called "Mormonism." He stands behind it because He revealed it unto the children of men through the Prophet Joseph Smith, and it will resound through this earth, until every man and woman under heaven shall have a chance to receive or reject this gospel of the Savior of the world.

The Lord revealed unto the Prophet Joseph Smith this principle, that no man can be saved in ignorance, and that, before men should stand before the judgment bar of God, every man or woman, either in this world or after departing, will have the privilege of understanding the gospel of the Redeemer, so that they may be able to accept or reject it. I listened to a sermon, delivered a short time ago by a noted divine of the Presbyterian church. He took for his subject the "Country Church." He stated that in company with some

companions in the ministry, he had been holding a conference, and in that conference the subject of the country church was considered, and they deliberated upon the best methods to reach the people in the country. He said they were sadly neglected. They are a fine class of people, men and women who are producers, able to pay their debts and to support a minister, and who would do so if they had the chance. But he criticised their ministers this way: he said they preferred to live in the cities. When a certain district in the country wanted to have religious services, they sent to the city for one of the ministers to come down there and hold service with them on the selected Sunday. He said that a woman living in the country might just as well send to town for a dress, or a man living in the country might just as well send for a suit of clothes already made up, and take chances on the fit. He said the ministers in the church must mingle with the people, labor with them, live with them, and thus create an interest among them. He declared that the Church in the world that is growing fastest is the "Mormon" Church, there is no church that equals it. He further said, they had preachers generally that appealed to men, and that their missionaries visited the country districts frequently, and their churches were filled wherever they went.

My brethren and sisters, I cite you this for the reason, it is evidence that the world is taking notice of "Mormonism," and taking notice of the labors of the Elders of Israel out in the world, and the growth of the "Mormon" people. This gentleman did not understand that the Elders have within their

hearts and within their minds a knowledge that God lives and that Jesus is the Christ, and that "Mormonism" is the Gospel of the Redeemer by which man may be saved in the presence of Almighty God. Moses, in speaking to ancient Israel, said, "The secret things belong unto the Lord, our God; but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law." The Lord revealed unto the Prophet Joseph Smith the true condition of affairs as they existed in the religious world. He told him that he should not join any of the denominations extant at that time, that they had a form of godliness but they denied the power thereof, that while they honored God with their lips their hearts were far from Him. Joseph Smith was God's authorized agent in restoring the gospel to mankind. When we go out into the world, and preach in the country churches that have been neglected by the ministers of the world, we gather the honest hearted men and women everywhere that the gospel message reaches. The Savior said, "My sheep hear my voice, and a stranger they will not follow, and they come unto me." So when the Elders go into country districts, and upon the streets of cities, and wherever they may have the opportunity to preach, men and women of the character named by the Savior thus hear His message, and a stranger they will not follow. It is not to be wondered at that people of the world are beginning to take notice of "Mormonism." We are making friends in every land and clime in this world today; we are becoming better known.

I had a conversation a short time ago with a gentleman who lives in

Pueblo, Colorado, in President Herrick's mission field. He is president of one of the great banks in that country. In speaking of the apostate to whom Brother Herrick referred, he said, "We know the Mormon people, and we know that writer wants to organize us into some kind of a club to fight you people, but," said he, "we know the Mormon people too well; and he received no encouragement there." I say to our brethren, we need not be afraid to go on missions, if we live our religion. When men are called to go into the nations of the earth to preach the gospel they should cheerfully respond. The Lord will open up the way for them to go into the world, and successfully proclaim the message that the Father and the Son delivered to the Prophet Joseph Smith. They can fearlessly declare that God lives, that He has a body, that He is able to speak; to see; to hear; to walk and talk; that He is in very deed the true and living God. There are people in this world who profess Christianity, thousands of them, who are teaching today that God has not a body, that He is a spirit without body, parts or passions. The Lord has revealed the truth about Himself unto ancient and latter-day Israel. This important truth has been given unto us as a weapon to overcome the error which the adversary has disseminated, and gives every one a chance to use the free agency that God has given unto His children.

I am sure that there are many people in the world who love the truth. There is faith in the earth, and since the days of the Prophet Joseph Smith faith has increased. In support of this statement I will relate an incident that happened a

short time ago. A certain jury that had been sitting in a case, and were to decide whether a man was to be hanged or not, before they rendered their decision, they went into their room and there those twelve men knelt down and prayed unto the Father that they might render a true and a just decision. I say that I believe faith is increasing in the world, and that many men and women will yet join the Church of Jesus Christ of Latter-day Saints, because of that faith. They will go down into the waters of baptism as soon as they are converted. The duty of preaching the gospel unto the children of men is ours as long as the Lord permits us to live on the earth, and remain faithful unto Him.

The statement recorded by Moses in the twenty-ninth chapter and twenty-ninth verse of Deuteronomy is correct. We know that it is wrong for us to use intoxicating drinks; it is wrong for us to defraud; or to commit sin of any kind. If we observe that which the Lord has revealed unto us, we will not err, we will respond better to the will of the Master. The Lord has sent His servants in the earth; it is just the same as though He had Himself laid hands upon the heads of those who preside in this Church. When the Lord called Edward Partridge into the ministry as a bishop in the Church, He said, (36th section of the Doctrine and Covenants): "I will lay my hand upon your head by my servant Sidney Rigdon." There was an ensample. This work that the Lord revealed unto the Prophet Joseph Smith will stand, and the principles thereof are given to aid in accomplishing His work. The men and the women who

go forth and preach the principles of the gospel, at home or abroad, are assisting the Lord. We have a work to perform for the Lord each day.

It ought never to be said of any man in the Church, that he ever raised his voice against the bishop, or against any of the presiding officers of the Church. In the days when Israel demanded a king, and said: "We want to be like these other people who live in the land; we want a king, we demand of you a king," the Prophet Samuel was troubled, and he knelt down and prayed unto the Lord and asked what he should do. And the Lord said unto him: "They have not rejected thee, but they have rejected me, that I should not reign over them." The Lord has revealed many things unto us. We hear them in our homes, in our conferences, in our Sabbath day meetings and elsewhere, and we ought to be familiar with them. The Lord has given unto us much knowledge, and therein is power that we might be able to withstand the attacks of the adversary, though those attacks be as numerous as the microbes that have been alluded to by other speakers.

I pray that the Lord will bless us, latter-day Israel, that we may have faith to overcome our weaknesses, and that we may be true men at home or abroad, and live as the Lord requires us, that no man nor set of men may justly condemn us. The Lord bless you. Amen.

The choir sang the hymn:

Master, the tempest is raging!
The billows are tossing high!
The sky is o'ershadowed with blackness,
No shelter or help is nigh.

ELDER WILLIAM T. JACK.

(President of Cassia Stake.)

Truly "the song of the righteous is a prayer unto the Lord." I feel that we have been highly favored this afternoon in our services in this hall, in listening to the sweet singing and music that has been furnished by the Murray choir; indeed, the singing that has been furnished during the former sessions of this conference in the great Tabernacle, as well as here, has been an inspiration to all those who have attended.

I have rejoiced very much, my brethren and sisters, in the privilege that I have of attending this conference, listening to the testimonies and the instructions that we have received from the brethren. I rejoice very much in the testimony that we listened to at the morning session of this conference, by President Joseph F. Smith, the man who is the mouthpiece of the Lord unto us at the present time. I rejoiced in the testimony that he bore concerning himself. I have watched his life for more than fifty years, and he voiced my sentiments when he mentioned that period of his own life. I have looked upon him all my life as being a model of purity, as being the most absolutely just man that I have ever known. I have admired him for his sterling integrity, his great strength of character, his inspired mind, and for his ability to get, I believe, nearer to the Lord than any man I have been privileged to know in my life. I hope that those who comprise the membership of the Church of Jesus Christ of Latter-day Saints appreciate this man as does your humble servant, that we appreciate all our

brethren who stand as leaders in Israel, and that we show our appreciation of them by acting upon and carrying out their precepts, and following their splendid example.

I rejoice very much in the gospel of the Lord Jesus Christ. My heart has been made glad this afternoon, in listening to the stirring remarks of the previous speakers, brethren who are in the midst of the battle in this great work, mission presidents who are laboring in the field in the forefront of the fight for righteousness. It is safe for us to listen to their testimonies and to accept their counsels, because they are men of God, laboring for the gospel of righteousness, and they enjoy the inspiration of the Almighty. The gospel will bless us at home, the same as it has done for many of us in the mission field, if we will only apply ourselves in the same diligent manner. The reason why some of us do not feel as good, perhaps, as those who have been out in the mission field as messengers of salvation, is due to the fact that we are not as active at home as we were when we were abroad. If we will continue missionary work, take upon ourselves the duties and responsibilities of disseminating the gospel at home, we will enjoy the missionary spirit in our lives, and the Lord will bless us and inspire our minds, will strengthen our memories, and cause us to expand in our intellect and feelings, and increase in wisdom, and in understanding of His divine will and purposes, so that we will not be at a stand-still at home, as, I am sorry to say, some of our brethren are who have returned from active missionary life.

We have heard this afternoon of the field there is for missionary

work here at home. How true that is, and yet some of our brethren who were active in the world fail to appreciate this fact, and are not as active at home as they might be. I remember a young man to whom I listened as he bore his testimony after returning, and in one of his remarks he said he was thankful that his preaching days were over. I wonder if there are many who feel the same way after returning home, thankful that their missionary days are over? It has been said by one of old that the "race is not to the swift nor the battle to the strong, but to him that endureth faithful to the end." We may run swiftly, and do an exceptionally splendid work for two or more years, as our missionaries do; but if, when we come home, we forget the Lord, fall back into the ways of the world, and give way to weaknesses that some are addicted to before they go into the missionary field, we will not enjoy the Spirit of the Lord at home.

I believe, my brethren and sisters, that it is our duty, as Latter-day Saints, that we should kneel down in our homes morning and night, and pray to the Lord to prosper His work upon the earth. I thought today while sitting here that, in a sense, the Lord cannot prosper this work unless we will take hold of the duties and responsibilities that rest upon us as consistent members of the Church, as faithful men and women. This Church cannot be better than its membership. When speaking with men in the world that say the "Mormon" people are all right, that they find no fault with the rank and file of the "Mormon" Church, but complain against leading authorities of the Church, I feel in my soul to wish that all the

members of this Church were nearer to coming up to the standard of those men who stand at the head of the quorums of the priesthood. There is plenty of room, it seems to me, my brethren and sisters, for us to make an improvement in our lives as members of the Church. There is a great responsibility resting upon every one of us. It seems to me there is no other church in the world that has to meet the responsibility of the action of the humblest member of that church to the extent that is true of the Church of Jesus Christ of Latter-day Saints. When there is one member of our Church, in the communities in which we live, that goes astray, or brings upon himself reproach, he does not suffer the contumely alone, but the stigma is cast upon all members of the Church who reside in that locality, and some even blame the whole membership of the "Mormon" Church, and claim that it is the fruits of "Mormonism." While this is not a proper view to take, it is the view that many in the world take, and I presume that, to some extent, they are justified in that view, because we hold up a higher standard than does any other religious organization in the world.

We claim that our Church has been organized by divine direction, that the Lord Himself has been instrumental in bringing forth this work, that is known in the world as "Mormonism," and that He has revealed the glorious principles of truth that we have accepted as our rule of faith and our guide. We claim that we are constantly receiving revelations from the Almighty, that we are guided day by day by those revelations, and that we have in our midst prophets, apostles, and inspired men. Now,

you can see readily how much better we ought to be than the people of the world; it is quite natural for them to look for more from us than from people who are not able to make such professions. It would be a victory for the adversary if he could induce the Latter-day Saints to forget their high calling, and come down to the standard of their fellow men in the world; the enemy of righteousness would then have accomplished his purpose. It is his design to impede the progress of this work. He cannot do it, as far as the majority of this people are concerned. I feel sure it is impossible for him to overcome the high authorities of the "Mormon" Church, because of the purity of their lives and the devotion that they manifest to this work of the Almighty. I believe it is not possible for the adversary to come into this congregation, nor any other congregation of the Latter-day Saints, and successfully combat this work. That is not his plan of operation; his plan is to influence the individual members of the Church, some of us with discontent, some with fault finding, some with a failure to pay tithing, some with neglect of one duty and some with another, until we lose the spirit of the work and forget our high calling and destiny.

Now I feel that, as members of the Church of Christ, we ought to examine ourselves, each one of us, and find out where we and our families stand, see that our boys and girls are being taught in the fear and nurture of the Lord, and that they are being preserved from those evils that are extant in this age of the world. I believe with all my heart that we are living in the hour of God's judgments, and

that the adversary is spreading before our young people those temptations that, if he succeeds, will lead them away from Christ and from His work. I feel that we cannot be too careful, circumspect, and conscientious before our families, to preserve our integrity and fidelity, and make every possible effort that our children may grow up around our firesides, free from allurements and infatuation that would cause them to fall. They should be made to feel in their souls that their father and mother are honest, and that there must be something in this work, something that has induced them to willingly make sacrifices, and that they do make them cheerfully for the gospel's sake.

I pray that the Lord will bless us, that the spirit of this conference may be taken to our homes and may sink into our hearts, and that we may realize the great obligations that rest upon us as members of the Church of Jesus Christ of Latter-day Saints. I trust that we will constitute ourselves missionaries at home, first with our own households and then with the families of those that are around us, our friends and associates. We find, in the stake in which I have the pleasure to live, that there are thousands of good, honest men and women coming in from the eastern states, and from other parts of the country, casting their lots with us in the new lands that are being opened up for homes, and I find that there is the best field for missionary work, perhaps as great as can be found anywhere in the world.

We have a great many men in the Church who have the spirit of the gospel with them, but they are never prepared, financially, to go out into the world and preach the

gospel. They are willing to go if they had the means, but they never get the means to enable them to respond to a call to go abroad. Now we are going to get around this fall, up in Cassia stake of Zion, and we are going to call a hundred or more of just such men, and give them a mission in that stake, give them some books and tracts, and send them forth among the people to preach the gospel. In this manner, I believe the people will be benefited, and our brethren who engage in that work will be benefited, and good results will come to the great work that we are engaged in.

I rejoice in the testimony of Jesus. I know that the gospel is true, and I know that it will save all those who shall endure faithful unto the end. I hope that we will remember the duties and responsibilities that rest upon us, and that we will do our full duty as members of the Church of Christ, which I ask in the name of Jesus Christ. Amen.

ELDER GEORGE ALBERT SMITH.

Admonition to sustain the Church authorities, and do the will of God.

We will now present the general authorities of the Church, and we desire that each one of you here will vote as you feel that you ought to vote. In voting for the general authorities of the Church, we exercise the individual privilege that we have to sustain them, and, if we think there is any good reason why they should not be sustained, it is our privilege to vote against them.

I feel to say to the Latter-day Saints today that, as far as I am concerned, this conference has been profitable to me, and I hope that we may all go home with this feeling.

I believe it will be profitable for us to examine ourselves and see wherein we may make improvement in our lives, that we may continue to enjoy the blessings of the Lord, and that we may indeed increase within us the measure of power of the Spirit of God. You may fall, and I may fall by the wayside, but, as sure as the sun shines, this is the work of Jehovah, and He will communicate a knowledge of it, by the power of His Spirit, to the hearts of the children of men.

Let us obey those who are in authority over us, and sustain them not alone by word of mouth, but by acts and efforts; through this obedience we may know every moment that Jesus is the Redeemer of the world, and that there is placed within our reach His gospel for the uplift and salvation of the human family.

Let each one of us who are here today examine ourselves, find wherein we are short of what our Father in heaven would have us be, repent of our sins and turn unto Him with full purpose of heart. I promise you, in the name of the Lord, if we will do this that this conference will have been productive of good for us as long as we remain upon the earth.

May the Lord add His blessing. May peace, joy and comfort be in the hearts of the Latter-day Saints. May the gospel of our Lord find its way into the hearts of the children of men, that they may be touched by its purity, and by the evident divinity of the work that the Lord has established for their salvation, that they may understand the desire of our Father, and may be saved. May we put our shoulder to the wheel, each and all of us, and help to carry this work to a successful fruition,

that in the end of our lives there may come unto all of us that welcome plaudit, "Well done, thou faithful servant." This is my prayer in the name of Jesus Christ. Amen.

Elder Bryant S. Hinckley presented the names of the General Authorities of the Church, and officers of General Boards of auxiliary organizations, and they were severally sustained in the positions named, by unanimous vote of the congregation.

The choir sang the anthem, "Damascus."

Benediction was pronounced by Elder Mark Austin.

OUTDOOR MEETING.

Thousands of people gathered on the Temple grounds, unable to obtain admission to the Tabernacle or Assembly Hall, and an outdoor meeting was held for their benefit, at 2 p. m., near the Bureau of Information building. The services were presided over by Elder Benjamin Goddard. Music was furnished by Prof. Wm. C. Clive's orchestra, and Elder Evan Arthur led the singing.

The congregation sang the hymn:

We thank Thee, O God, for a Prophet,
To guide us in these latter days;
We thank Thee for sending the Gospel
To lighten our minds with its rays.

Prayer was offered by Elder Wm. H. Smart.

The congregation sang the hymn, "America."

ELDER BENJAMIN GODDARD.

(Of Bureau of Information.)

My brethren, sisters and friends, we all rejoice and thank God for the privilege of meeting in General Conference, and we cannot fail to notice, from the increased attendance at each succeeding conference, that "Zion is growing." For many years past, it has been impossible to accommodate the visitors in the buildings on Temple block during the sessions, and when the weather is as auspicious as on this occasion, the large crowd assembled on the outside cannot all hear the speakers in an open-air meeting.

We are glad to greet you in this meeting, and regret that we cannot provide seats for all present. We observe that in the congregation we have representatives from many countries, and from the islands of the sea. Elders who have labored in New Zealand will remember how patiently the Saints in that far-off land would remain at such meetings as these, seated upon the ground or standing for eight and nine hours at a time.

However, we do not intend to weary you at this session, but we trust that all who have come to worship may be blessed in this gathering. I commend unto you again the thought that "Zion is growing." It now appears that the time will come when the Temple block will not hold the assembled Saints at conference time. Our buildings are already too small, and the words of our hymn are applicable to this feature of our work, as well as to the spreading of the Saints into the different localities where they dwell.

We often sing

Give us room that we may dwell,
Zion's children cry aloud;
See their numbers how they swell!
How they gather like a cloud!

Zion, now arise and shine!
Lo, thy light from heaven is come!
These that crowd from far are thine;
Give thy sons and daughters room.

We feel that God will respond to this plea, for the Spirit that has caused Israel to gather together has emanated from Him.

May the blessings invoked upon this congregation by President Smart be realized. May our hearts indeed be receptive, and may our souls be blessed by the truths that may be given unto us.

The brethren who will speak, come before you in all humility, and with no other desire than to serve God, and respond to the call made of them. It depends largely upon us how much blessing we receive from the Lord at this meeting. We rely upon the promise "Blessed are they who hunger and thirst after righteousness, for they shall be filled." May the Spirit of the Lord satisfy the cravings of our hearts, in the name of Jesus. Amen.

ELDER REY L. PRATT.

(President of the Mexican Mission.)

My brethren and sisters, I sincerely desire an interest in your faith and prayers, and in your sympathy, that I may be able to say something upon this occasion that will be beneficial.

In the little experience that I have had in the preaching of the gospel in the world, I have learned this one lesson better than any other, that man of his own strength is not capable to teach his fellowman the things of God.

I rejoice in this privilege, and it is to me indeed a pleasure to see so many of my brethren and sisters congregated together on this spot to partake of the good spirit that has been poured out upon the people during our conference. I am thankful for the gospel, and I am thankful that I am a partaker of its blessings; and that I have been counted worthy to spread the gospel message in the world.

We read in the Scriptures that John saw that in the last day an angel should fly through the midst of heaven, having the everlasting gospel to preach unto those who dwell upon the earth, to every people, every nation, every kindred and every tongue. We also find that the Savior commissioned His apostles, after His resurrection, to take this same message and preach it unto every creature, saying that those who obeyed it, those who put it into practice, should be saved. It has been my privilege to be engaged in this work during the past five years, and it does me good to know that the gospel is being preached throughout the world, and that thousands are receiving its message. I know, with Paul, that it is the power of God unto salvation, and I know that it is the only plan by which man can be redeemed.

The Scriptures that I have cited teaches that the gospel is not alone unto one people, not alone unto those who are in a state of enlightened civilization. The gospel is unto every creature, and it is for the purpose of saving all mankind and bringing them to a knowledge of the truth, and saving them in the presence of our Father in heaven. It is for the purpose of teaching mankind faith in God, that true God whom to know is life eternal. It

is for the teaching of mankind that they cannot be saved in His presence in their sins. If men are wicked, they must repent, or they cannot be brought into that state of salvation that is prepared for those only who will accept the truth. It is a mistaken idea to believe that men can be saved in the highest degree of glory in any manner of sin. Men must be pure,

I rejoiced in the remarks of our beloved Apostle McKay yesterday, when he taught so faithfully the duties of those who receive the gospel. I tell you, my brethren and sisters, that if there are men in this congregation who are addicted to the habit of drinking, before they can be saved in the presence of our Father in heaven, they must repent of that evil; and I say the same to any who may be guilty of taking advantage of their brethren. They must repent or they cannot be saved. And I say the same to young people who, perchance, are addicted to any evils that exist in the world today, they must become clean. They must emulate the great example that was set us by our Savior, and be free, and clean, and pure from everything that is evil. Men may say that it is impossible for us to attain this in mortal life. I had the privilege of traveling with a learned Greek in Mexico, away down near the Isthmus of Tehauntepeck, and I had an opportunity to explain to him some of the principles of our gospel. He is a man that speaks about ten different languages, and has traveled this globe over, and he says that he has investigated most creeds, and he believes it utterly impossible for men in this mortal sphere to attain to that condition of perfection. He was particularly emphatic in the

statement that he believed that the people among whom I am called to labor, the Mexicans, the Lamanites, descendants of Father Lehi, who reside on this continent, are incapable in their nature of receiving and putting into practice these principles. But, I testify to you, my brethren and sisters, that the gospel is for the salvation of every man who will avail himself of it, and it makes no difference unto the Lord the color of a man's skin, or the nation to which he belongs. When the gospel message is presented to him if he will accept it, he has the power to cast out of himself every evil that he may have inherited, or that he may have acquired, and though his sins be as scarlet, he can be washed pure and white as wool by the blood of our Savior, through obedience to the principles of the gospel. I testify to you, because I know whereof I speak, that although the people among whom I labor have been brought low, in the providences of the Lord, and have been in the dregs of degradation, sin and crime, I have seen them washed clean, and made pure, and many of them are today the equals of any men and women that live on the earth in purity, and in goodness of life. There is no other power under the sun that could have done this for them except the gospel of our Savior, and His redeeming grace.

It is a grand mission, my brethren and sisters, to carry this message into the world, and I have received more joy, more satisfaction, and more consolation in my labors among those who know not the truth, than I have in any other duty, or privilege, or pleasure that I have enjoyed in my life. I say to the young and the middle-aged, and the

able-bodied, that there are millions yet who have not heard the gospel, millions who are seeking for the truth, millions who are in error because they do not know any better, and what a blessed privilege it is to carry the truth that we have received, and redeem those who are in such a condition! Woe unto us, I say, woe unto me if I do not preach the gospel, for freely I have received, and it should be our desire, and it is our duty to give freely. Not only preach it in the world, but live a consistent, a clean, and a pure life at home or abroad, that those who are not of us may see our good works, and be led to glorify our Father in heaven because of them.

My brethren and sisters, I love this work. I am glad to have this privilege of speaking to you today and bearing my testimony that I know that the gospel is true, that I know it will never be taken from this world again until this world is redeemed. My prayer is that the blessings of the Lord may be poured out upon this people, that they may continue to grow in numbers and in good works, and that the gospel may continue to be carried unto all the world until the prophecy of the Savior is fulfilled, when He said that this gospel of the kingdom should be preached in all the world as a witness before the end should come, a witness that men have the privilege of accepting the gospel, which is the power of God unto salvation, and that none may present themselves before our Father in heaven on the grand judgment day and be able to say, "Lord, I had not the privilege in my mortal life of hearing those principles."

May God grant that we may have the spirit of this work upon us.

Particularly I appeal to the young men. Pray for it, my brethren, the desire to carry the gospel unto the world; pray for the privilege. Avail yourselves of every opportunity to acquire knowledge, and the Lord will prepare you and will grant you this grand favor; and He will fill your hearts with joy such as you have not yet felt, if you do so. May this be our happy lot; and may the Lord bless you all, I ask in the name of Jesus. Amen.

ELDER JOSEPH ECKERSLEY.

(Of the Presidency of Wayne Stake.)

I rejoice exceedingly in the spirit that has been manifest in the proclamation of the gospel by the servants of the Lord during this conference. As we meet this afternoon, in this overflow meeting of the conference, under the canopy of heaven, and shadowed by the temple of the living God, I am reminded of the prophetic words of Isaiah when he said that, "it shall come to pass in the last days the mountain of the house of the Lord shall be established in the tops of the mountains, and shall be exalted above the hills, and all nations shall flow unto it, and many shall say, Come let us go up to the Mountain of the Lord, to the house of the God of Jacob, where we will learn of His ways and walk in His paths, for the law shall go forth of Zion and the word of the Lord from Jerusalem." The object of our Heavenly Father in gathering together His people from the various nations of the earth has been to teach them in His ways. It is true that in the nations where they were born, there is opportunity, for a few of them at least, to learn something of the ways of the Lord.

I am reminded of the remarks of Elder Goddard at the commencement of this meeting, that there are gathered here people from many nations, and we are a few out of the many that heard the glad tidings of great joy that were proclaimed in our fatherland. The question has occurred to me, while sitting here this afternoon, whether the Latter-day Saints, generally, who have gathered up to Zion, are as faithful, earnest and devoted in the performance of their religious duties as when they received the light and the truth in the old countries? In the prophecy that I have quoted, we are reminded by Isaiah that the object of gathering was that the people should be taught in the ways of the Lord. In order that we may be properly taught, it is necessary to have authorized teachers; and this leads me to the thought that no man, as stated by Elder Pratt, is competent, of his own wisdom, of his own understanding and learning, to declare the things of God. In contemplating the remarks of Elder McKay yesterday, with regard to the Latter-day Saints being a peculiar people, I am reminded that we are peculiar in this particular, that, unlike all other "orthodox" Christians, we believe that men must be called of God to preach the gospel and officiate in the ordinances thereof. It was declared by the Apostle of old, "How shall they hear without a preacher, and how shall he preach except he be sent?" I draw your attention to the fact that the Son of God, the Redeemer of the world, came not unto mankind claiming any authority of Himself, save that which was given to Him of His Father. He proclaimed, "My doctrine is not mine, but His that sent me, and if

any man will do the will of the Father, he shall know of the doctrine whether it be of God or whether I speak of Myself." Surely, if any living being had a right to claim authority for himself, it was the One who purchased the world by the shedding of His own blood; but He recognized that eternal principle of authority. He knew because He was present in the grand councils of heaven before this earth was created, when the plan of salvation was formulated. He understood that He had been chosen of the Father, and that council, to be the Redeemer of the world. He glorified in the privilege of coming to earth to perform His mission, but He gave the glory, thanksgiving, and credit unto God the Father, whose will He had come to do.

The Apostles did not call themselves to the ministry. They did not assume to preach the gospel to the children of Judea before they were called. No, they were attending to their duties, their labors and various avocations of life when the Savior went to the sea shore, and while some of them had their nets in the sea, in the very act of catching fish, the Son of God called them to be fishers of men, and thus He *selected* them from that and other avocations of life. He told them that they had not chosen themselves to be ministers of the gospel, but He had called them, and "as the Father has sent me, even so, send I you." He gave them the commission to go abroad and preach the gospel; and, being called by the proper authority and power, we find that wherever they went signs followed their ministry, and the seal of heaven was put upon their labors. After the ministry of the Savior had closed, after He had made the great

atonement and sacrifice, and after His resurrection, when all power was given unto Him in heaven and in earth, and He came to reason and counsel, and advise with His disciples, and to teach them concerning the future, in His last instructions He commanded them to go into all the world and preach the gospel to every creature, saying they that believed on Him, and were baptized with the baptism that He had instituted, should be saved, and they who believed not should be damned. Hence, we see that the Apostles of Jesus Christ were called by divine authority. They received their commission before His death and resurrection, and later, at His last appearance, He gave them power and authority to go into all the world.

I have not the disposition to refer to the subject of the apostasy that followed the ministry of the first apostles of Jesus Christ, but I desire to draw the attention of the Latter-day Saints, and my friends who may not be of us who are present here this afternoon, that through all the ages of darkness, and the ages of reformation, since the advent of the Lord Jesus Christ and the Apostles, until the coming of the Prophet Joseph Smith, no man assumed to say that he had received a visitation from God. No man assumed to say that he had been directly sent of God to preach the gospel, as Jesus proclaimed He was sent, as the apostles proclaimed they were sent, or as any of the other prophets anciently declared they received their commission of God. True it is that there have been many good and noble ones, men who have devoted their lives, men who have sacrificed their time and all they possessed for the progress of the

ths that they believed in. I think of the early reformers, of Luther, Knox, Calvin, Wesley and all the army of noble men whom God raised up to prepare the way for the coming of greater and better things, paving the way, so to speak, through those dark ages, that conceptions might be favorable for the restoration of His Gospel and Holy Priesthood, and yet these men did not assume, as I say, to have been called of God.

I think of the words of Charles Wesley, who was led, in thinking of the apostolic dispensation, to utter these words, a sentiment of his brother John and of the early reformers:

O, what an age of golden days,
O, what a choice, peculiar race,
Washed in the Lamb's atoning blood,
Anointed kings and priests to God."

What a glorious vision he had of the early dispensation of gospel gifts, and privileges and blessings. And then looking around in the world about him, summing up the faith of all the various religious sects, he says,

Where shall I wander now to find
Successors they have left behind?
The faithful, whom we seek in vain,
Are 'minished from the sons of men."

And then, in an exhortation to the Christians of that age, he says,

Ye differing sects who all declare
'So, here is Christ,' or 'Christ is there,'
Your stronger proofs divinely give
And show me where true Christians
live."

Yes, if Charles Wesley had lived in these days, we might have thought he was a Latter-day Saint.

At heart, he was a saint of God, but the fulness of light and truth had not then come, though these reformers had a glimpse of it. They had their place in the great work of human redemption, and God will remember them, as He will remember every soul for the good that they do in this life. It was left for Joseph Smith, the boy who sought the Lord in the woods, to receive the fulness of authority and power, and the principles of life and truth that should save mankind.

We may, in our skeptical minds, object to the manner and method in which God revealed the truth in the last age, but if there were time, we would show that the way the Lord has worked among the children of men has always been taken excepted to by the worldly intelligent, learned, prudent and wise. As the heavens are high above the earth, so are the ways of the Lord higher than the ways of man, and so are His thoughts more profound and deep. We have reason to rejoice and be exceeding glad that God in these last days has again spoken, through His instrument and prophet, Joseph Smith.

My testimony to you, because of the experience that I have had, is that no man is qualified to teach the truth unless he be sent of God. He may attempt to teach the truth, may seek to preach the gospel, but the seal and power of God will not and cannot accompany his testimony and his words. The Lord has called men to proclaim His word, by divine authority, and I am sure that, as we have listened to the words of inspiration that have fallen from the lips of the Elders during this conference, our hearts have rejoiced greatly in the God of our salvation.

I desire to say just one word by

way of admonition, counsel and exhortation, to the Latter-day Saints that are present here this afternoon. Let us go to our homes with a renewed desire to practice the counsels that are given to us at our conferences, and for that matter, that are given to us every time we meet and listen to the servants of God. Let us be assured that they will never lead us astray, that God is at the helm, that this is His work, that He is inspiring His servants, and that this work will increase and grow, until it fills the whole earth. I rejoice in the beautiful principle that was touched upon by Elder Pratt. The day is hastening on, brethren and sisters, when every knee shall bow and every tongue confess that Jesus Christ is the Redeemer of the world, to the glory of God the Father.

I rejoice in the comprehensiveness of the gospel of Jesus Christ, in its saving power; and I rejoice in the principle that every soul will be judged according to their own works. I thank God for these precious principles, that every man and woman who desires salvation may be saved. "Come unto Christ all ye that are weary and heavy laden, and you shall have rest." Go unto the Master, ye that are burdened and weary with the cares and trials of life, or even with your sins. Go unto God and confess your faults. Hearken unto the voice of the men whom God has raised up, to whom He has given divine authority, and you shall know that God lives, that Jesus is Christ, the Redeemer of the world, that Joseph Smith was a prophet of God, entrusted with power and authority to minister in His name and to delegate that authority to others. As a result of his

ministry, and the authority delegated to the servants whom God has called, this gospel has been carried to the various nations of the earth, and this afternoon, in this beautiful space, we have the privilege of worshipping God according to the dictates of our conscience.

My brethren and sisters, may God bless us and give us a desire in our hearts to live those principles that we received in our fatherland. May we seek earnestly for the faith that was once delivered to the saints. May we believe with all our hearts in the gospel of gifts and blessings, the gospel of power and of redeeming grace. I thank God that I can bear testimony to these things, that God has in these last days spoken from heaven, has given divine authority to men, not only to preach His gospel, but to administer in the ordinances thereof, ordinances that bring spiritual and temporal life and salvation. When you look upon me and see the ravages that disease wrought upon me, you look upon a monument of God's saving power and mercy. I bear testimony that God lives, that all the world sooner or later will know this truth and believe it, for every knee shall yet bow and every tongue confess that Jesus is the Christ, to the glory of the Father.

May we go home with renewed desires to serve the Lord, to give our life in His service, and we will have joy in time and glory in eternity. May God grant it, through Jesus Christ. Amen.

Prof. Wm. C. Clive rendered a violin solo, a beautiful arrangement of the old melody, "Home, sweet home."

ELDER JOSEPH R. SHEPHERD.

(President of Bear Lake Stake.)

To speak in the open air, my brethren and sisters, is a new experience for me. I therefore pray that the Lord will sustain me, that I may be able to be heard by this large congregation. I have rejoiced exceedingly in the testimonies of my brethren who have spoken here this afternoon, as well as in the proceedings at the regular meetings of our conference.

One of the testimonies, it seems to me, of the divinity of the work in which we are engaged, can be witnessed upon this block when the semi-annual conferences of the Church are held. Where in the world will you find such a general response to the call of any other church for a gathering of its members as you will see upon these grounds at each conference? From all parts of this country the Saints gather to hear the word of the Lord. I doubt if such a sight as this can be witnessed anywhere in the world, tens of thousands gathered from various parts of the United States, from Canada, from Mexico, and from islands of the sea, to hear the servants of the Lord. When we witness the conduct of these people who gather to these conferences, we also have another witness that they are engaged in the work of the Lord, for the test can be applied, according to the words of our Master, "By their fruits ye shall know them," and thus we may see that the people gathered at this conference, belong to the Church of Christ. We cannot gather grapes of thorns nor figs of thistles. When we wish to judge a system, we must judge it by that

which it produces. We must judge it by that which is manifested by the people, by their acts, by the lives of all those that belong to the organization or system, and we invite the world to thus investigate "Mormonism." We invite the world to compare the results of "Mormonism" with the results of any other system of religion that has been promulgated on the earth in these latter days. We are willing, with all of our weaknesses, to submit to that test. We acknowledge that we have failings, we know that many of us can improve in our lives, and yet, with all of this, we know that, as a result of the Gospel of Jesus Christ, and the organization which He has established in this day, that there has been gathered from the nations the best people upon the face of the earth. And this is as it should be. We should be as a light set upon a hill, whose light cannot be hid; and if we are not better than the world, then we have failed in performing that which God designed that we should do.

As I came to this conference, I came with a full car-load of brethren and sisters from our little town, and attached to the train was a car that had been set aside for those who wished to indulge in smoking tobacco. I am proud to say that that car was empty all the way along, and that not one of our brethren took advantage of it for that purpose. This is one of the fruits of Mormonism. We have some among us who use tobacco, but take the people as a rule, they are living godly lives, they are striving to redeem themselves and their families, and further than that to redeem the world.

I want to impress upon you, my brethren and sisters, the necessity

of our living good lives in accordance with the principles of our religion. "By their fruits shall ye know them." I believe that the truths of "Mormonism" are having more effect in the world, and with those with whom we associate by reason of the every-day conduct of the Saints than by their preaching. I believe that by setting good examples, by living righteous and pure lives, that we are making the greater impression upon those with whom we associate. Therefore, how necessary it is that every Latter-day Saint, male and female, old and young, should realize that wherever they go, and under whatever circumstances they may be placed, their lives should be such as to command respect, and be a silent witness and testimony to the world that their good life is a result of the teaching of that system of religion commonly called "Mormonism."

I have talked with many people who have come from different parts of the nation, business men, tourists, and others, and I say to you it is my opinion that the pure lives, the excellent example that is set by the Latter-day Saints as a people, is doing more to break down the prejudice of the world at large, and is doing more in commanding respect, than any other thing that we can do. Again I say that is as it should be. We cannot expect to gather good fruit from a corrupt tree, neither will we get corrupt fruit from a good tree. These are the words of our Savior, and they are true. That is the test that will be applied, and, as I said in the beginning of my remarks, with all of our weaknesses, we are willing that this test shall be applied to the

Latter-day Saints, as compared with other religious organizations.

I presume that you will find no larger percentage of people who own their own homes, or who are independent so far as means are concerned, than among the Latter-day Saints. I presume you will find no people where education is valued higher than it is among the Latter-day Saints, where the arts and sciences are encouraged more; nor a people purer in their habits and lives. I doubt whether you can find upon the face of the earth a people among whom there are so few who indulge in the intoxicating drink habit, and in the use of tobacco. All of these things are evidence that the source from which the people get their instruction is pure, and logically, we must infer that the source, the Church, is of God, because its teachings are uplifting, elevating, and are producing in this western country a people who can stand up and look the whole world in the face, and are not ashamed of their religion.

I repeat, this is as it should be. I wish to impress upon every man, woman, and child claiming to be Latter-day Saints, the necessity of living pure and circumspect lives, because wherever you go you are either supporting, encouraging, and working for the benefit of this Church, or else you are pulling it down—one or the other. Your conduct in life will either add to the dignity of the Church or else bring reproach upon it. How pleasant it is to go into communities where the greater number of that community do not belong to the Church, but who speak well of some individuals in that community who are Latter-day Saints. On the other hand, how

discouraging it is if our young men, or older men, who may be working or traveling among those who are not of our faith, conduct themselves so as to bring reproach upon the Church. Let us live, my brethren and sisters, so that, whether we be at home or abroad, we always are witnesses for the kingdom of God, and are always seeking to build up the kingdom.

We do not have to go upon missions to perform missionary work, we can be missionaries at home. We can be missionaries in our traveling, wherever we may be. The gatherings at these conferences are a testimony to the people that there is something behind this work that is above the wisdom of man, and thinking people must come to the conclusion that it is supported by a divine power. How pleasant it is to see upon these grounds so many people who are not using tobacco. Wherever in the world can you find such a large concourse of people as are attending this conference and see so few who are smoking tobacco? You cannot find it, you may go anywhere you please. Now this is a testimony that the work of the Lord is reforming the people. We have been gathered, as has been stated, from all parts of the world. We have been brought here to learn of God's ways, and we are learning of God's ways, and we are setting an example to the world. May God help us to let our light so shine that those who see our good works may be led to glorify our Father who is in heaven, and give credit to that organization which God has established in these last days for bringing about the redemption of mankind, is my prayer, in the name of Jesus. Amen.

ELDER MOSES W. TAYLOR.

(President of Summit Stake.)

The last time that I had an experience of this kind was in the Southern States. It was in a place where many had not seen a negro. That may be a surprise to some of you people. A committee of citizens had invited a noted negro preacher to come out into the mountains of North Carolina and preach; and they had engaged the Methodist church. But when we went to the church to hear this great negro preacher, he did not come. Then the committee came to the Elders and said, "You will have to take his place." We said to them, "We are in a Methodist church, and the Methodist minister is here. Go to him and have him preach." They went to him, and he said, "No, sir. I will not preach after you have asked the Mormon Elders. I will not do it;" and he took his hat and went home. Then they came to us; and we said that inasmuch as this was his church, we had rather go out under the trees and preach. So they invited the congregation out under the trees, and we delivered our talk. I think the Lord sometimes opens the way for the Elders that they do not always have to hunt up congregations.

Another time, when I was down in Tennessee, we had been through the country and made appointments for meetings. A man by the name of Turner had given us the privilege of preaching in the church at Bethel, at 11 a. m. The night before we had stayed a mile or two from the meeting house, and desired to get to the church at 9 o'clock for Sunday School, but when we started out, and were going through the

woods in the morning, it seemed to me as if I heard a voice saying, "Don't go to that Sunday School," and I stopped. My partner had stopped and said to me, "Brother Taylor, the strongest impression that has ever come over me in my life has come to me that we must not go to that Sunday School." So we agreed that we would stay there. We stayed in the woods, and about the time for meeting, went down to the meeting house, and found all the shutters closed. There wasn't any Sunday School. There had been none held, and we wondered what was the matter, but when we went to go, a man rushed up and said, "Do you know, when Squire Turner was entering the meeting house this morning, Squire Hawkins struck him in the face and knocked him to the ground because he had allowed you the use of the church, and Squire Turner and his friends, about thirty in number, and Hawkins and his friends about thirty in number, all had a free fight. Now," he said, "You men had better get right out of here just as quick as you can, because Squire Hawkins' men are gathered at his house, and Squire Turner's men are gathered at his house, and if they come here you will be killed." I thought, "Well, it will be a mighty good thing to get out." My companion, who was a little bit of a man, rose up in his dignity, and he said, "No siree, we are out here to preach the gospel, and we are going to preach it to you folks right here under the trees, and if you will stay here, we will talk to you. I thought, "Well now, we are in for it," but I got up along side of him just as bravely as I knew how. We got our hymn books and opened them up, and were just going to sing

when a young lady came rushing through the trees and said, "Gentlemen, I am a daughter of Squire Turner. He is the man that gave you the privilege of the church, and he is your friend. Now, he is so enraged and so insulted with the fact that he has been struck, that he is gathering his friends, and just the minute you start to sing and commence meeting, they will start out and hunt up the other crowd and some will be killed." My companion said, "We are not here to get our friends into trouble, and we will go away." We started to walk down the road; and the same man came up and said, "Don't go that way, that is where Squire Hawkins lives. Go out this way." But my companion said, "We know somebody down here, where we can get a dinner, so that is where we are going," and we walked on. We came to a large mansion, and on the lawn there were about forty men. Instead of going on the other side of the street, we kept on that side, and, wanting to be polite, I walked up to the fence and said, "Good morning gentlemen; this is a beautiful day." Not one spoke back to me, but looked around on the lawn like they were hunting for four leaf clovers, and I said to my companion, "If they won't speak to us, we have done our part," and we walked along. The next day we were passing by a hedge nearly as high as this wall, [Temple block,] and we heard two men talking. One of them was saying to the other, "Have you read the paper this morning? Well, there is a Mormon giant come into our community, and his name is Taylor. He challenged forty men to fight him yesterday, and they were all afraid of him." Now, I believe, you know, that the Lord

sometimes "magnifies us in the eyes of the people."

We had appointed a meeting for the next day, Friday, and the minister of that place decided that he would hold meetings all day, (our meeting hour was four o'clock). He commenced at 10 o'clock with a prayer meeting, and went right on through the day. We went to hear his services, and a multitude of people gathered. About 3:30 I remembered that I had left my Bible home, at the place we stayed the night before. I got up and went out of the meeting. Outside of the meeting house there was a pole fence, and some large trees on the other side of it. Under these trees was a crowd of men, and among them was the man that I had stayed with, so I climbed over the fence and went over toward him, and all the men separated. I went down between two lines of men, and said to him, "Eph, I forgot my Bible, and left it at your house; give me the key, because our meeting is going to start." He never said a word, but started off and climbed the fence, and I went after him. When he got into the lane and was going home, I said, "Eph, you haven't answered me yet, you have closed up like a clam." "Well," he says, "I was so mad I couldn't speak. Just before you came out of that meeting house those men had got a bucket of tar and a pillow full of feathers, and had said they were going to tar and feather you and your companion, and I had just said to them, 'the whole crowd of you darsn't lay your hands on that man Taylor, and if any one of you lay your hands on that man Church, I will grind you to powder.'"

Now, the next day, we went to the place where the minister had

deserted the meeting house, left the people without a preacher and they called upon us to talk to the people. I have the Yankee habit of whittling and, after the close of the meeting, I was over by the stove with a stick whittling. When nearly all the people had gone out, a big fellow about six feet tall and weighing about two hundred and fifty pounds, said, "We want a sign: we want a sign: and then just as soon as you give us a sign, there are forty of us want to join your church." He addressed himself to me. I was whittling away, and said to him, "All right. How would you like to be struck dead?" He said, "Not that, not that, not that," and backed out of the house as fast as he could, and all his crowd with him. As we were going to dinner that day, he followed us up, and came shivering and shaking, and said, "Mr. Taylor, I do not want you to think I am your enemy. I want you to think I am your friend."

While Brother Shepherd was speaking to us just now, there was a story came to my mind. The circumstance happened in the stake which Brother Shepherd comes from, and made a great impression upon my mind. President Budge, who used to be the president of that stake, told me the story. There is a man up there named Wright. He was in one of the wards, and took it upon himself, one day when the bishop wanted to present something for the benefit of the people, to oppose that move. It didn't suit Brother Wright, and so he got up in the meeting and opposed it with all his heart. He got so anxious about it, and got himself so worked up and so mad, that he marched out of the meeting house; but, as he was going out, just as he opened the

door, he saw a man standing there, who had been peeking, looking in through the crack. This man shut the door and said, "You've done just the right thing, you've done just the right thing." Brother Wright looked at him, and said, "Did you say I did the right thing? Then I must be wrong, because you have never been right—you have been wrong in everything that has happened in this community since I have been here, and because you say I am right I know I am wrong." So Brother Wright turned round and went back and said, "Bishop, I know I am wrong. Brother so-and-so met me outside the door and said I was right, and I want to apologize because now I know I am wrong."

I presume you have all been reading the inscriptions on the monuments. My father was with the Prophet and Hyrum Smith in Carthage Jail, and he was wounded in several places, and stood upon exactly the same spot as the Prophet stood when he was killed. When he was lying down and the doctor came in with a pocket knife, and was cutting the bullets out of him, he wanted to know where the Higbees and the apostates were who had brought about the martyrdom. He wanted to swear out warrants against them. The impression has always come to me that there is no man or set of men since the days of the Prophet Joseph Smith, that have raised their hands against the Prophet of the living God and have prospered in the land—not one, and their names will go down to oblivion, while those who stand up for and sustain the prophet of the living God will live forever, and their names will be perpetuated here on earth.

Now, once in a while I hear some-

one say about the Prophet Joseph F. Smith, that they do not agree with him, and at the same time extol the prophets who have passed away. I want to testify to you to-day that one living prophet is worth more than a grave-yard full of dead ones. I testify to you that I want to sustain the living prophet, whoever he is. Of course, in sustaining him, you sustain the others, but you cannot sustain the dead prophets and not sustain the living. That is absolutely impossible. I do not want to see the Latter-day Saints get led away by every fad and fancy. I say to you that the men of this nation, a good many of them, are striving right now to knock the cornerstone from under this government. They are following a whole lot of fads and fancies, and if the Latter-day Saints live like they should be living, and sustain the Constitution of the United States, they may soon be called upon to govern; but if they follow every fad and fancy, and do not keep on solid ground, they will never be able to rule. Good men and good women cannot help but be rulers in the land in this world, and in the world to come. But, when you follow the vices in the world down you go.

I had an experience in Nevada recently. I was at a great big ranch, and on that ranch the foreman was a big man. I happened to be there negotiating for the purchase of it, and of course was a kind of an honored guest, and sat up near the head of the table. We had a man there that pretended to be an apostate, and rather boasted about it; and one morning he commenced to talk about what foolery it was for us to drink water. When the Chinaman waiter came and said,

"A little more watee?" This man said, "Why don't you drink coffee and tea? I do not object to you not drinking liquor or smoking tobacco, but it is nonsense not to drink coffee and tea." There happened to be a young man there, a grandson of Erastus Snow, a great big healthy fellow weighing over two hundred pounds. He was out there surveying for the Ranch Company; and so I said to him, "Now, Mr. Snow and I are the only ones here drinking water, there are thirty or forty men around this table, all the rest of you drinking coffee and tea. We are willing to stand up and take an examination, physical, intellectual, or any other way against the whole crowd." The foreman of the ranch said to them, "He has got the dead cinch on you." When Brother Snow and I were alone I told him how I appreciated his conduct, for he was adopting the virtues of the men among whom he labored, but none of their vices.

The next day the apostate took another tack. He said, "It's all nonsense for your elders to go into the world to preach the gospel, and eat the food of the poor people." So I said to him, "Now, you have become a comparatively wealthy man, but you would have been living in Denmark and working for thirty cents a day if it hadn't been for the gospel. When the elders came to your father and mother they said this, 'We have a certificate from the prophet of the living God that says that every man, woman, or child that provides for the comfort of these Elders, shall be blessed of the Lord.' Now, I want to testify to you today, and I want you to agree with it, that the Latter-day Saints have been blessed of the Lord, and the people out in the world who

have entertained them, have been blessed of the Lord." And he said, "Well, I guess that's true."

Now, I say to the Latter-day Saints, you need have no fear to send your boys on a mission, and you need not be anxious to send them fifty dollars or seventy-five dollars a month either. I heartily agree with President Smith on that question. I have traveled without purse or script and got just as good treatment without it as I could possibly get with it. It may be necessary to send some money, but do not send too much. I had the opportunity of presiding for a short time over a mission, and I tell you that those who live nearest the gospel in that respect are the best Elders, and those most likely to make a failure are the boys that get too much money.

Now, may the peace and blessing of heaven be with us, I ask in the name of Jesus. Amen.

The congregation sang the hymn:

Do what is right; the day-dawn is breaking,

Hailing a future of freedom and light;
Angels above us are silent notes taking
Of every action; do what is right.

Benediction was pronounced by Elder Tamihani Te Awe Awe.

CLOSING SESSION.

In the Tabernacle, at 2 p. m.

President Joseph F. Smith called the meeting to order..

The choir sang the Temple anthem, "Hosannah," composed by Prof. Evan Stephens.

Prayer was offered by Patriarch Joseph E. Taylor.

The choir sang the anthem, "Restoration of the Gospel."

ELDER JOSEPH F. SMITH, JR.

Latter-day visions and revelations.—

The sublime doctrine of salvation for the dead.—Temple work an important part of God's great plan of salvation.—Organization of genealogical societies inspired by the Lord.—Vicarious work for the dead a serious responsibility.

We have listened during the various sessions of this conference to the preaching of the gospel in power and plainness, in such a manner that it must appeal to the souls of all the Latter-day Saints. With you, my brethren and sisters, I have rejoiced in these principles which have been presented for our edification, and that we might be strengthened in the faith and live more nearly our religion which has been revealed to us from heaven in these latter days—the dispensation of the fulness of times. We have been taught faith in our Lord and Redeemer, and in the Father of us all; the necessity of repentance from sin; baptism by immersion for the remission of sin; and the reception of the Holy Ghost through the laying on of the hands of the Elders of Israel. We have been taught the doctrine of the atonement; the universal resurrection of the dead, and the exaltation of the righteous in the celestial kingdom of our Father. We have been instructed in our duties as members of the Church and as officers therein, by men holding authority, who have spoken as they were moved upon by the Holy Ghost, and who have not spoken as the Scribes and Pharisees, for the words which have been uttered here have been true. It seems to me they should appeal not only to the Latter-day Saints, but to all the honest in heart who may hear them.

One of the things that is difficult

for me to understand is why men will harden their hearts, and close their eyes against the truth when it is spoken in such plainness and power, accompanied by the Spirit of the Lord. We know these things are true, and that Joseph Smith was called and sent into the world to establish again the kingdom of God in righteousness, that the gospel of repentance might be preached in all the world, among all nations, kindreds, tongues and peoples, that those who believe and repent might come out of Babylon and be redeemed from their sins. I rejoice, as my brethren have rejoiced and as the Saints have rejoiced, in this knowledge of the truth.

There is one phase of this great subject of salvation that appeals to me, that I desire to speak of, briefly, this afternoon. It has already been alluded to in part. It is our duty to save the world. That is our mission, in so far as they will listen unto us and receive our testimony. All those who reject the testimony of the Elders of Israel will be held responsible, and will have to give an accounting for their stewardship, just as we will give an accounting of our stewardship as Elders and teachers of the people.

Early in the year 1836, after the completion of the Kirtland Temple, the leading brethren of the Church assembled from time to time in that building in solemn assembly, to be instructed in their duties and to learn the ways of the Lord. On these occasions preceding, at the time, and following the dedication of that house, the Spirit of the Lord was poured out upon them in power; the heavens were opened; many of them saw visions; angels appeared to them, and they were instructed. Principles were revealed

that had been kept hid from the world, and on one occasion, on the 21st day of January, while they were thus assembled, wonderful heavenly manifestations were given, and the Prophet tells us what he saw. Said he:

The heavens were opened upon us, and I beheld the celestial kingdom of God, and the glory thereof, whether in the body or out I cannot tell. I saw the transcendent beauty of the gate through which the heirs of that kingdom will enter, which was like unto circling flames of fire; also the blazing throne of God, whereon was seated the Father and the Son. I saw the beautiful streets of that kingdom which had the appearance of being paved with gold. I saw fathers Adam and Abraham, and my father and mother, my brother, Alvin, that has long since slept, and marveled how it was that he had obtained an inheritance in that kingdom, seeing that he had departed this life before the Lord had set His hand to gather Israel a second time, and had not been baptized for the remission of his sins. Thus came the voice of the Lord unto me, saying—All who have died without a knowledge of this gospel, who would have received it if they had been permitted to tarry, shall be heirs of the celestial kingdom of God; also all that shall die henceforth without a knowledge of it, who would have received it with all their hearts, shall be heirs of that kingdom, for I, the Lord, will judge all men, according to their works, according to the desires of their hearts. And I also beheld all children who die before they arrived at years of accountability, are saved in the celestial kingdom of heaven.

This was a glorious revelation of truth, not understood in the world previous to the receiving of this vision. And the Prophet saw that which was yet future, as well as what was already past, for he beheld his brother Alvin, who died before the gospel was restored; he saw his father and his mother taking part in the glory of the celestial kingdom, yet his brother Alvin had

not been baptized for the remission of his sins. The Lord says that we cannot enter there without baptism for the remission of our sins. Little children are redeemed, of course, for they are without sin and receive salvation through the atonement of Christ, which was made in their behalf as well as in behalf of all people. His father and mother were still living in the flesh, so he saw that which was yet future. Alvin died before he had the opportunity of receiving a remission of his sins. At the time of his fatal sickness the bringing forth of this work had merely commenced. He approved of it and encouraged his younger brother to continue in the labor which the Lord had given him to do; but he did not enter that celestial kingdom until after the gospel was restored to the earth in its fulness. And then the Lord taught the people, through His servant the Prophet, the means by which those who would have received the truth, but were denied the privilege, might receive it and enter into this kingdom. We who have received it have the right and the power, which has been delegated unto us, to go into the house of the Lord and there be baptized in behalf of our dead, that they also might receive salvation in common with us, and this was done for Alvin Smith. It has been done for thousands and tens of thousands of true, faithful souls who were denied the privilege of receiving the truth in the flesh, but afterwards received it and had a remission of their sins, after repenting of them, and received the laying on of hands for the gift of the Holy Ghost by proxy, according to the vicarious work that the Lord has delegated unto us and commanded us to perform in behalf of the dead.

All who would have received the truth will enter into that kingdom, those who have lived in the ages past, when the gospel and the authority were not on the earth, as well as those who received it here. All, even down to the end of time, shall receive salvation who will repent of their sins and come unto the Lord with a desire to keep His commandments and serve Him and obey Him in all things. They are heirs of the celestial kingdom. Therefore, as we have heard this afternoon in the singing of the choir, the Lord has prepared the temples so that the Latter-day Saints can go to them, not only to receive ordinances in their own behalf, but that they might also perform these same ordinances in behalf of their dead, that they might be redeemed from their sins, for they cannot personally receive baptism and the laying on of hands for the gift of the Holy Ghost now, because those ordinances belong to this mortal life. They have passed into the life beyond, therefore it is necessary that some one perform this work for them by proxy. This is not strange. Some people scoff at the idea and say that it is impossible for one man to act in behalf of another, and yet they accept Christ as the Redeemer of the world and they say that He came into the world and took upon Him our sins, that we might be redeemed. He having power to do that for all of us, surely He has a right to say to us that we shall have power, in a lesser degree, to perform ordinances in behalf of others. And so He has done.

Now, all who will listen to the truth and receive it shall become members of the Church of the First

Born, and shall enter into the celestial kingdom. Those who reject it after it has been preached to them will not have this privilege, as we have already heard at this conference. Children are redeemed because they are without sin. Those who die without law will be redeemed, because they will be judged without law, but all who have received law and who have known the truth in a degree will be judged according to the truth that they have known, and if they have not lived up to that which they have known, or which they have been taught or had the privilege of receiving, then they cannot enter into this celestial kingdom. It is, however, our duty to save the world, the dead as well as the living. We are saving the living who will repent by preaching the gospel among the nations and gathering out the children of Israel, the honest in heart. We are saving the dead by going into the house of the Lord and performing these ceremonies—baptism, the laying on of hands, confirmation, and such other things as the Lord requires at our hands, in their behalf. But we are going to save even those who reject the truth, those who have been blinded by the craftiness of men, those who have received the truth in part, for not all who have entered into the kingdom of God shall enter into the celestial kingdom, for they will be judged, each one according to his works. If we have not kept the law of that kingdom; if we have not been true to the covenants we have made with the Lord, then we will not receive the fulness of glory in His Kingdom, and thus the scriptures tell us that those who are not admitted into the celestial kingdom, but into the ter-

restrial are those who died without law, and also they who are the spirits of men kept in prison, whom the Son visited and preached the gospel unto them, that they might be judged according to men in the flesh.

These are they who are honorable men of the earth, who were blinded by the craftiness of men. These are they who received of His glory but not of His fulness. These are they who received of the presence of the Son but not of the fulness of the Father, wherefore they are bodies terrestrial and not bodies celestial, and differ in glory as the moon differs from the sun."

Following this remarkable vision and revelation of truth in the Kirtland Temple just a little more than two months, other visions were received, they were the manifestations of holy messengers in that same house. Among them came Elijah the Prophet, who laid his hands upon the head of Joseph Smith and upon the head of Oliver Cowdery, his fellow servant, and conferred upon them the keys which he held of the turning of the hearts of the children to their fathers, and from that time forth the spirit of Elijah's work, the planting in the hearts of the children the promises made to the fathers, was poured out upon the people. Not only the Latter-day Saints, but upon the honorable people of this land and of Great Britain and other nations of Europe. The Kirtland Temple was not a complete structure as we build Temples today. No provision was made in it for the salvation of the dead. When it was built this glorious gospel of salvation for the dead was not understood, but in that building these principles were revealed, and when the Lord called upon the people later to build an-

other temple to His name, he commanded them to build in it a baptismal font and make it a structure, where the salvation of those who had gone to the great beyond might be brought about. The font was prepared in it, and the people went into it and were baptized in behalf of their dead.

In the year 1844, the year of the martyrdom, a number of men met together in Boston, Massachusetts, and organized themselves into a society for the purpose of gathering up the records of the dead, filing them away and preserving them. The following year, 1845, their organization was incorporated, and is known today as the New England Historical and Genealogical Society. From this time the spirit spread among the people until today similar societies can be found in great numbers of the states of the American Union, in most of the countries of Great Britain, in some of the larger cities on the continent of Europe, in Scandinavia, in Germany, where the hearts of the children, since the restoration of those keys, have turned towards their parents. The people are searching among the records of the dead, gathering them out, compiling them, publishing them, and making it possible that the Latter-day Saints may obtain them, go to the house of the Lord and perform these ordinances—these saving principles in behalf of their dead.

This is a great responsibility that rests upon us, for the Prophet says it is the burden of the scriptures, and if we fail to do it in behalf of our dead we do it at the peril of our own salvation. We cannot be saved without them, and they cannot be saved without us, that is the faith-

ful, because there must be a welding, a joining together of the generations from the days of Adam to the end of time. Families will be joined and linked together, parents to children, children to parents, one generation to another, until we shall be joined together in one great grand family with our father Adam at the head, where the Lord placed him. So we cannot be saved and exalted in the kingdom of God unless we have within our hearts the desire to do this work and perform it so far as it is within our power on behalf of our dead. This is the responsibility and the duty that rests upon the Latter-day Saints, and the Lord will hold us responsible, and we will not be found guiltless of the blood of our generation and of our relatives who were true and faithful to the truth so far as they knew it, unless we do something in their behalf. This is a glorious doctrine, one of the grand principles of truth revealed through the Prophet Joseph Smith. We should take advantage of our opportunities and prove ourselves worthy and acceptable in the sight of the Lord, that we might receive this exaltation for ourselves, and there rejoice in the kingdom of God with our relatives and friends in this grand reunion and assemblage of the Saints of the Church of the First Born, who have kept themselves free and unspotted from the sins of the world.

The Lord bless us and grant that we may have the desire in our hearts to magnify our calling and to serve Him in faithfulness in all these things, is my prayer in the name of Jesus Christ. Amen.

Brother David Rees, and the

choir, rendered the sacred song, "Hosannah."

PRESIDENT SEYMOUR B. YOUNG

(Of First Council of Seventy.)

My brethren and sisters, Charles Dickens wrote, "If you would understand the feelings of your fellow man, try to put yourself in his place." I realize the responsibility resting upon the brethren who arise to speak to this vast congregation, and I can say today, of a truth, that I have been greatly edified and instructed by the remarks of my brethren during the sessions of this great conference. Nothing of greater interest has transpired during our meetings than the salient points expressed by each speaker on the subjects by them handled. The address on the life of the Pioneer, Orson Pratt, reminded the people of the labors of that great man, especially those who have been somewhat conversant with his life and history and his devout and unceasing toil for his fellow man. We were reminded of his charming personality, and of his devoted friendship to all who had the pleasure of his acquaintance and friendship. This afternoon we have been interested very much in the subject of the temples of our God, and the work that has been done in these great edifices for the benefit of the living as well as the dead. In the dedication of the Kirtland Temple the Prophet Joseph gave utterance to this beautiful prayer, a portion of which I will read, found in the 109th section of the Book of Covenants:

Thanks be to Thy name, O Lord God of Israel, who keepeth covenant

and sheweth mercy unto Thy servants who walk uprightly before Thee, with all their hearts;

Thou who hast commanded Thy servants to build a house to Thy name in this place [Kirtland].

And now Thou beholdest, O Lord, that Thy servants have done according to Thy commandment. * * *

For Thou knowest that we have done this work through great tribulation; and out of our poverty we have given of our substance, to build a house to Thy name, that the Son of Man might have a place to manifest Himself to His people.

The following afternoon, Sidney Rigdon was called upon to speak, and given a portion of the time of the dedicatorial services. In his utterance of a great sermon—for I believe that he was under the inspiration of the Spirit of the Lord, for that was in the day of his fellowship with the Church and with the Prophet Joseph—he said:

In times that have passed and up to the present day the Christian churches of all the civilized world have builded places of worship, houses where they have met together, and churches to accommodate the people in their religious services, and one church has been dedicated to the name of Paul. Another church has been dedicated to the name of Peter, and another to the name of James and John, and so through the catalogue of names of holy men, of prophets and apostles that have spoken under the influence of the Spirit of the Lord, and so have hallowed their names and the memory thereof to future generations, and their names have been used, and the buildings of the churches have been dedicated to these prophets and apostles, and their names inscribed upon the lintel of the doorway. It has fallen to the lot of a people who have received revelation through their prophet today, and who have been organized by the power of the Lord into quorums of the Priesthood, the despised people called Latter-day Saints they are the first to build a house of worship, and place upon it the name of

Jesus Christ, and devote it and dedicate it to Him, and by the power and testimony that has rested upon the congregations of this people in these assemblages we know that it has been accepted by Him.

The Lord chose a boy, if you please, as we were told yesterday. Joseph Smith was only a boy when the Lord called him, when appeared unto him the Father and the Son. They sent before them their messenger, the Holy Ghost, to rest upon the boy to drive away from him the evil influences that were struggling to overcome him, and prepare him by the endowment of this holy power to receive the visitation of the Father and the Son. This was not the first record that we have of a like visit ushered in by a like presence. You remember what Luke says in regard to the birth of the Savior of the world, in the most ideal language that was ever used. No one of the evangelists comes near to him in the expression of the truth of that event as it occurred. The Angel Gabriel came to Mary and he said to her, "Hail, thou that art highly favored above women!" And she knew not what to make of the salutation and then the angel continued and said, "The Holy Ghost shall come upon thee, and the power of the Highest"—who is the highest? God the Eternal Father—"the power of the Highest shall o'ershadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God."

So we know that the Lord can prepare the least of His servants or handmaidens for the labors and for the ministry that He places upon them. We have another very glorious example of the Lord calling a small boy, much younger than

the Prophet Joseph when he received the visitation of the Father and the Son. I allude now to the Prophet Samuel. Samuel was given to his mother Hannah. She was the wife of Elkanah, a High Priest, and she was childless, and her sorrow knew no bounds. She sought the Lord in her home in her private chamber, and she also went to the temple and prayed upon the steps of the temple, without the door of the temple, and one day as she was praying for relief from her reproach in Isarel, because she was barren, Eli in a heartless manner said to her—Eli, by the way, was the High Priest of the temple—he said to her, “How long wilt thou be drunken? put away thy wine from thee.” And she said to him, “I have drunk neither wine nor strong drink, but have poured out my soul before the Lord.” When Eli heard this his heart softened and he said to Hannah, “Go in peace; and the God of Israel grant thee thy petition.” We are told that she vowed in her heart and covenanted before the Lord that day that if He gave her a son she would devote him to the work in the temple of the Lord all his days. Sure enough, the Lord answered her prayer and gave her a son, and when he was of very tender years she brought him to the temple, and he made his abode there with the High Priest Eli, and slept near him in the temple. And one night a voice said “Samuel!” And the boy arose quickly and went over to Eli, and said to him, “Here am I; for thou calledst me.” “I called not,” said Eli. Samuel returned to his couch again, and the voice came again to him, “Samuel!” And he arose again and went to Eli, but Eli said “I called not, my son.” But after the third time, said Eli to him,

“It shall be, if he call thee, that thou shalt say, Speak, Lord; for thy servant heareth.” So when the voice came again calling Samuel the boy answered accordingly, and the Lord gave him a commission, a command to call Eli to account for the wickedness of his sons. There are very many examples, very many records, but these are salient points that I think of now that will bear us out in the testimony that we give of the divine mission of the Prophet Joseph Smith. Although he was called to the ministry when a mere boy, how well he filled that ministry and mission given to him by the Son of God.. How eagerly he gave the strength of his young manhood, as he matured in years and grew in knowledge, and as the Lord revealed unto Him, line upon line, and precept upon precept, of how and when, and the proper way to minister in the Gospel ordinances; and at the completion of the temple he gave this wonderful prayer, a portion of which I have read. About six days after, the following revelation was given to Joseph the Seer and to Oliver Cowdery:

The veil was taken from our minds, and the eyes of our understanding were opened.

We saw the Lord standing upon the breastwork of the pulpit before us, and under His feet was a paved work of pure gold in color like amber.

His eyes were as a flame of fire, the hair of His head was white like the pure snow, His countenance shone above the brightness of the sun, and His voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying:

I am the first and the last, I am He who liveth, I am He who was slain, I am your advocate with the Father.

Behold, your sins are forgiven you, you are clean before me, therefore lift up your heads and rejoice.

Let the hearts of your brethren rejoice, and let the hearts of all my people rejoice, who have, with their might, built this house to my name.

* * *

And the fame of this house shall spread to foreign lands, and this is the beginning of the blessing which shall be poured out upon the heads of my people. Even so. Amen.

After this vision closed, the heavens were again opened unto us, and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the Ten Tribes from the land of the north.

After this, Elias appeared, and committed the dispensation of the Gospel of Abraham, saying, that in us, and our seed, all generations after us should be blessed.

After this vision had closed, another great and glorious vision burst upon us, for Elijah the Prophet, who was taken to heaven without tasting death, stood before us, and said:

Behold, the time has fully come, which was spoken of by the mouth of Malachi, testifying that he (Elijah) should be sent before the great and dreadful day of the Lord come.

To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse.

You have heard from Elder Joseph F. Smith, Jr., this afternoon in regard to the principle of baptism for the dead. This was the covenant that was established by the visit of Elijah, in fulfillment of the promise made to the Prophet Joseph when the Angel Moroni first visited him, and informed him concerning the plates, the record from which the Book of Mormon was translated. This work has been going on since that day, sometimes interrupted by force of circumstances, in the times that the people were gathering from their homes in the east to this land in the great western desert. As soon as the labors could be again perfected and a temple could be built, the labor and the

work has gone faithfully forward, and many hundreds of thousands of our dead kindred have received, or will receive the benefit of the ordinances performed for them in these holy houses which the Lord has permitted us and assisted us to build. Every one of them, all four temples in this country, have been dedicated to the name of the Lord God of Israel, and He has accepted of that dedication and allowed His name to be placed upon them, every one of those holy edifices.

My brethren and sisters, I must not take more of your time. May the Lord bless you and increase upon you the desire to keep every commandment that He has given unto you, that you may have joy and rejoicing all the days of your lives, and be fitted and prepared to associate with those for whom we have labored here in the flesh, for the redemption of our kindred, as we shall meet them again if we are faithful and true.

May this be our happy portion in the name of Jesus Christ. Amen.

Patriarch John Smith.

My brethren and sisters, I was in hopes that this task would pass by, as I have often said, preaching is not my forte.

I have listened attentively to all which has been said during the conference, and I can endorse everything which we have heard. I realize that the Spirit of the Lord has been here during this conference, and has actuated those who have spoken to us. I trust that which we have heard will sink deep into the hearts of the people who have heard it, that we may all profit thereby.

I ask God, the Eternal Father,

to let His blessings rest upon all Israel and guide all of us in the true path, pour out His Spirit in rich abundance upon all who bear rule in His Church; that He may especially bless those who are called to preside, the First Presidency of the Church, the quorum of the Apostles and their associates.

I trust that the Latter-day Saints may remember what they have heard during this conference, that they may go forward in the path of righteousness. I bear testimony of the goodness of the Father unto His people, and pray that we all may walk in the true path and be qualified for every duty, filling the mission whereunto our Father has called us, that we may be worthy of His blessings, is my prayer in the name of Jesus. Amen.

AUTHORITIES SUSTAINED.

Elder Heber J. Grant presented the General Authorities of the Church, to be voted upon by the assembly, as follows:

Joseph F. Smith, as Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, as First Counselor in the First Presidency.

John Henry Smith, as Second Counselor in the First Presidency.

Francis M. Lyman, as President of the Twelve Apostles.

As members of the Council of Twelve Apostles: Francis M. Lyman, Heber J. Grant, Rudger Clawson, Reed Smoot, Hyrum M. Smith, George Albert Smith, Charles W. Penrose, George F. Richards, Orson F. Whitney, David O. McKay, Anthony W. Ivins and Joseph F. Smith, Jr.

John Smith, as Presiding Patriarch of the Church.

The Counselors in the First Presidency and the Twelve Apostles and the Presiding Patriarch, as Prophets, Seers and Revelators.

First Seven Presidents of Seventies; Seymour B. Young, Brigham H. Roberts, Jonathan G. Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart and Levi Edgar Young.

Charles W. Nibley, as Presiding Bishop, with Orrin P. Miller and David A. Smith as his first and second Counselors.

Joseph F. Smith, as Trustee-in-Trust for the body of religious worshippers known as the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, as Church Historian and General Church Recorder.

Andrew Jenson, Brigham H. Roberts, Joseph F. Smith, Jr., and August W. Lund, Assistant Historians.

As members of the General Church Board of Education: Joseph F. Smith, Willard Young, Anthon H. Lund, George H. Brimhall, Rudger Clawson, Charles W. Penrose, Horace H. Cummings, Orson F. Whitney, and Francis M. Lyman.

Arthur Winter, Secretary and Treasurer to the General Church Board of Education.

Horace H. Cummings, General Superintendent of Church Schools.

Board of examiners for Church schools: Horace H. Cummings, chairman; George H. Brimhall, James H. Linford and Willard Young.

Auditing committee, William W. Riter, Henry H. Rolapp, John C. Cutler, Heber Scowcroft and Jos. S. Wells.

Tabernacle choir: Evan Stephens, conductor; Horace S. Ensign, assistant conductor; John J. McClellan, organist; Edward P. Kimball and Tracy Y. Cannon, assistant organists; George C. Smith, secretary and treasurer; Noel S. Pratt, librarian; and all the members.

General board of Relief Society: Emmeline B. Wells, president; Clarissa S. Williams, first counselor; Julina L. Smith, second counselor; Olive D. Christensen, secretary; Amy B. Lyman, assistant secretary; Emma A. Empey, treasurer. Members of the board: Sarah J. Cannon, Romania B. Penrose, Susan Grant, Emily S. Richards, Julia P. M. Farnsworth, Phoebe Y. Beatie, Ida S. Dusenberry, Carrie S. Thomas, Alice M. Horne, Priscilla P. Jennings, Elizabeth S. Wilcox, Rebecca N. Nibley, Elizabeth C. McCune, Susa Young Gates, Edna May Davis, Sarah McLelland and Elizabeth C. Crismon.

General board of Deseret Sunday School Union: Joseph F. Smith, superintendent; David O. McKay, first assistant superintendent; Stephen L. Richards, second assistant superintendent; George D. Pyper, secretary; John F. Bennett, treasurer. Members of the board: Joseph F. Smith, David O. McKay, Stephen L. Richards, Levi W. Richards, Francis M. Lyman, Heber J. Grant; Hugh J. Cannon, Andrew Kimball, James W. Ure, John F. Bennett, John M. Mills, William D. Owen, Seymour B. Young, George D. Pyper, Henry Peterson, Anthon H. Lund, George M. Cannon, James E. Talmage, Horace Cummings, Josiah Burrows, William A. Morton, Horace S. Ensign, Henry H. Rolapp, Harold G. Reynolds, John Henry Smith, Charles B. Felt, George H. Wallace, Howard

R. Driggs, Robert Lindsay McGhie, Sylvester D. Bradford, Nathan T. Porter and Milton Bennion.

General board Young Men's Mutual Improvement Association: Joseph F. Smith, general superintendent; Heber J. Grant, assistant superintendent; Brigham H. Roberts, assistant superintendent; Moroni Snow, general secretary; Aids: Francis M. Lyman, John Henry Smith, J. Golden Kimball, Junius F. Wells, Rodney C. Badger, George H. Brimhall, Edward H. Anderson, Douglas M. Todd, Thomas Hull, Nephi L. Morris, Willard Done, LeRoi C. Snow, Frank Y. Taylor, Rudger Clawson, Rulon S. Wells, Joseph W. McMurrin, Reed Smoot, Bryant S. Hinckley, Moses W. Taylor, B. F. Grant, Hyrum M. Smith, Joseph F. Smith, Jr., O. C. Beebe, Lewis T. Cannon, Benjamin Goddard, Geo. Albert Smith, Thomas A. Clawson, Lyman R. Martineau, Charles H. Hart, John A. Widtsoe, James H. Anderson, Anthony W. Ivins, Oscar A. Kirkham, Anthon H. Lund, Geo. F. Richards, Nephi Anderson, John H. Taylor.

General board Young Ladies' Mutual Improvement Association: Martha H. Tingey, president; Ruth May Fox, first counselor; Mae Taylor Nystrom, second counselor; Joan M. Campbell, secretary; Alice K. Smith, treasurer; Alice C. Tuddenham, musical director; Mattie Read Evans, organist; Elizabeth T. Sardoni, assistant organist. Aids: Adella W. Eardley, Sarah Eddington, Agnes S. Campbell, Ann M. Cannon, May Booth Talmage, Emma Goddard, Rose W. Bennett, Julia M. Brixen, Augusta W. Grant, Mary A. Freeze, Estelle N. Caldwell, Emily C. Adams, Mary E. Connelly, Elen Wallace, Lucy W. Smith, Jane B. Anderson, Letitia

Teasdale, Edith R. Lovesy, Laura Bennion, Rachel Grant Taylor.

Members of the General board of Primary Associations: Louie B. Felt, president; May Anderson, first counselor; Clara W. Beebe, second counselor; Frances Thomasen, secretary; Ida B. Smith, librarian; Isabelle S. Ross, physical director; Ann Nebeker, assistant physical director; Emma Ramsey Morris, chorister; Ivy Allen, organist. Honorary members of the board: Lillie T. Freeze, Josephine R. West and Aurelia S. Rogers. Advisors to the board: Hyrum M. Smith and George F. Richards. Aids: L. L. Greene Richards, Camilla C. Cobb, Eliza S. Bennion, Edna Harker Thomas, Alice L. Howarth, Emma Romney, Rebecca Nibley Whitney, Zina Y. Card, Amy Lyman, Laura Foster, Edith Hunter, Erma Bitner.

General board of Religion Classes: Anthon H. Lund, superintendent; Rudger Clawson, first assistant superintendent; Hyrum M. Smith, second assistant superintendent; J. D. Cummings, secretary. Members of the board: Anthon H. Lund, Rudger Clawson, Hyrum M. Smith, Horace H. Cummings, Rulon S. Wells, Joseph W. McMurrin, John Henry Evans, William A. Morton, Joseph J. Cannon, George Albert Smith, Charles W. Penrose, Orson F. Whitney, James E. King, George F. Richards, John Henry Smith, Heber J. Grant, Anthony W. Ivins, George H. Brimhall, Joseph F. Smith, Jr., P. D. Jensen, and Willard Young.

General board of the Genealogical Society of Utah: Anthon H. Lund, president; Charles W. Penrose, vice president; Joseph F. Smith, Jr., secretary and treasurer; Joseph Christenson, librarian; Anthon W.

Ivins, D. M. McAllister and Heber J. Grant.

Duncan M. McAllister, as clerk of the conference.

Each and all of those named were duly sustained in the positions designated, by unanimous vote of the Conference.

PRESIDENT JOSEPH F. SMITH.

CLOSING REMARKS.

Saints advised to live in unity, and keep out of debt.—Statement concerning expenditure of tithing.—Reasons for the Church assisting in building Hotel Utah.—Voluntary obligation assumed by members to sustain Church authorities.—Blessings invoked upon Priesthood and People, and the Nation.—Mobocratic spirit a national menace.

If there are any two individuals in this congregation, or who may have attended this conference, who have any ill-feeling in their hearts toward each other, or toward any one else, I hope they will go home, and that any or all others to whom the thought applies, will go home from here and be reconciled to each other, and become good neighbors and abide in good fellowship in the Church. If there is any one here who is in debt I would advise that when he goes home, and when I go home, too, that we will begin with a determination that we will pay our debts and meet all of our obligations just as quickly as the Lord will enable us to do it. If there is any one here intending to go into debt for speculation, and especially if he is intending to borrow money to buy mining stock and other scaley or uncertain things, I would advise him to hesitate, pray over it, and carefully consider it before he

obligates himself by borrowing money and going into debt. In other words, keep out of debt if you can. Pay your debts as soon as you can. That means me as well as any one else.

If there is any one in the congregation who has been negligent in observing the law of tithing, I hope he will go home from this conference with a new awakening in his soul to keep this obligation that rests upon us as members of the Church of Jesus Christ of Latter-day Saints, that there may be plenty in the storehouse of the Lord to meet all the necessities of the Church in a financial way. We feed the poor, and we maintain our temples, we assist our missionaries to return from their missions, we sustain our Church schools, which are numerous, and expensive, and we are doing every other thing that we feel is wise and proper for us to do, with the means we have for the building up of Zion. We have succeeded in purchasing, as far as we could, the property that was offered for sale surrounding this temple block, with the express intent to keep it from going into the hands of persons who would make an improper use of it. It has cost us a great deal, for generally when people realize that the Church wants or needs to get anything they have for sale they want to get all out of it they possibly can. I am sorry to say that, but I suppose it is human nature for some people to do so. We have been under the necessity of improving some of this vacant land which we have purchased, and that has cost money, but now, instead of it being unoccupied, unimproved, a source of expense to the Church, we have built upon it and now it pays for itself, or meets its own obliga-

tions and helps the Church just a little.

We have helped to build one of the most magnificent hotels that exists on the continent of America, or in the old continent either. I am told that it is equal to any in the world, in its facilities for convenience and comfort for its guests, for sanitation, for its situation, and architectural beauty, and in many other ways. Well, some of our people have thought that we were extravagant. I would like you to turn to the book of Doctrine and Covenants and read the commandment of the Lord to the Prophet Joseph Smith in the city of Nauvoo.* The people were requested to contribute of their means to take stock in this building, and they and their children after them, from generation to generation, should have an inheritance in that building; for it was intended for the beauty of the city, for the glory of that stake

*See Doctrine and Covenants Section 124:22-24.

"Let my servant George, and my servant Lyman and my servant John Snyder and others build a house unto my name, such an one as my servant Joseph shall show unto them, upon the place which I shall show unto them also. And it shall be a house for boarding, a house that strangers may come from afar to lodge therein, therefore let it be a good house, worthy of all acceptance, that the weary traveler may find health and safety while he shall contemplate the word of the Lord," etc.

"This house shall be a healthy habitation," etc., etc., and again:

"And let the name of that house be called Nauvoo House, and let it be a delightful habitation for man, and a resting place for the weary traveler," etc. (v. 60) And like the corner stone of Zion "Which shall be polished with that refinement which is after the similitude of a palace." (verse 2, sec. 124).

of Zion, and to accommodate the stranger from afar who came to contemplate the doctrines of the Church and the work of the Lord.

We are not responsible for the character of men who come here and are entertained in the hotel. We did not make or form their character, neither are we responsible for their conduct. Men who come here to this city from the world are generally men of the world, men accustomed to the habits of the world. Now, I hoped, and I prayed, and I voted and did all I could in the hope that the good people of this city would vote it "dry," so that we would not be compelled to allow a saloon or bar to be operated in the Hotel Utah. If you had voted it "dry," we would not have had any bar there. It would not have been necessary, because the people that come here would have to put up with the law, and with the conditions in the city, but it "*went wet*," and therefore the people that visit us want something to "*wet up*" with once in a while, and unless it is provided for them they will go somewhere else, and instead of beholding and viewing the beauties of Zion they will go where they will see everything that is not beautiful, and be associated with that which is not good, instead of being where they can see the best side of everything.

The building itself has been built by a company called the Utah Hotel Company. Not one of them is a hotel keeper. They know nothing about the science of hostelry, or of keeping a hostelry or managing a hotel, so they rented it. They have rented it to another company called the "Hotel Operating Company," an operating company which has been formed with a capital of

some \$300,000.00, I believe, and they have rented the building and are responsible for the running of the hotel. They are paying those who built it, that is the "Utah Hotel Company," the interest on their money as it falls due, and also interest on the bonds that have been issued for the purpose of obtaining the money necessary to put it in commission. Now, we do not want the Latterday Saints to go off and condemn Joseph F. Smith or Anthon H. Lund or John Henry Smith, or anybody else, because there is a bar in the Hotel Utah. We are not responsible for it. We do not go and drink there. We invite you to keep out of the bar and not go there to drink; you don't have to; therefore we advise you on general principles to observe and keep the Word of Wisdom, both in the "Hotel Utah" and in your own homes, and wherever you travel. Keep the Word of wisdom, which is the word of the Lord to His people. I could say more perhaps, but I think I have said all I need to on that score.

Now, my brethren and sisters, I want to thank you on behalf of myself and counselors, the Council of the Apostles, the Seventies, the Patriarch, and the Presiding Bishopric, who are the general authorities, for the unanimity that has been manifested here by the uplifted hands of this vast congregation, with reference to the matters that have been presented to you. I understand this as an evidence of good will, of faith and of fellowship on the part of this vast congregation to all the authorities, both general and local, or auxiliary, that have been presented before you, and that you will all abide the pledge you have given to the Lord

and to one another by the uplifted hand, that you all mean to uphold and sustain these officers in all these various organizations, from first to last, that you will not backbite them, that you will not find fault with them without a cause, that you will not try to injure their influence or hinder their progress, or interfere with their legitimate work but that on the contrary you will do everything you can to help them, to benefit them, bless them, and encourage them in the good work in which they are engaged.

Now, may the Lord God Almighty bless and preserve His servants from evil works, from all error and mistakes. Oh, that the Lord God will guide His people and not leave them to the guidance of man. I testify to you that no man has ever led the Church of Jesus Christ of Latter-day Saints, in the sense that by his own wisdom and intelligence, and by his personal power and influence he did it. I maintain and testify to you that it has been the power of God that has guided this people, from the Prophet Joseph down to the present moment. No man of himself is responsible for it. Therefore I pray that the Lord may bless His servants; that they may do nothing contrary to His will; that they may do nothing injurious to His work; that they may not lay any block or obstacle in the way of the progress of the kingdom of God; that they may do nothing to grieve or hurt the feelings of the faithful children of the Father throughout all the Church. And I pray God to bless every organization of the Holy Priesthood that was revealed through the Prophet Joseph Smith, from the deacon to the apostle, each

in its place, and each man in his place, and that the Lord may help each one to perform his duty, whether that duty may be great or small.

I pray God to bless the teachers, the men that are called by the bishops and sent out among the Latter-day Saints to teach them the principles of right living, principles of the Gospel, the principles of unity, of harmony, of righteousness and of equality and justice, the principle of love and kindness between husband and wife, between parents and children, between neighbors, and in every way to teach the people righteousness, faith in God, in Jesus Christ, and in the Holy Spirit which proceeds from the Father and the Son, and bears witness of them to the children of men; faith in the Prophet Joseph Smith and in the divinity of his mission, faith in the intent and purpose and power of God to carry out His purposes and designs among the children of men, and faith in the destiny of God's work, in the destiny of His people, that we may not wander away nor be misled into error and doubt by those who are cunning and crafty, and who lay in wait to deceive and mislead the people of God, from their righteous ways.

I pray God to bless all our auxiliary organizations, from the first to the last, that they may do their duty, that they may not sit idly down and neglect to work. The idler is not in favor before the Lord, and he that is idle is in danger of temptation, and of falling into the power of the adversary. We are only safe when we are doing, when we are at work, when we are in earnest, when we are engaged in the discharge of our duty, and when this condition exists with

us we are safe, for then we are in the hands of God and not in the hand of the adversary.

O God, bless the Holy Priesthood, the noble men, pure men, just men, men of honor, men of integrity, men who have gathered out, many of them, from the nations of the earth for the love of the gospel; and many of them have been born under the covenant of the Holy Priesthood, and I pray God to bless you, my brethren, with an abundance of His goodness, of His mercy and loving kindness, that you may prosper in the land, that you may be indeed truly His servants.

I pray you and I pray God to help you, fathers and mothers, to teach your children the principles and precepts of the gospel of Jesus Christ, that they will grow up without sin unto salvation. I pray that God will help you to rear your children in the love of truth, in the love of virtue, free from the contaminating vices of the world, free from defilement, from drunkenness, from the use of tobacco, from strong drinks and narcotics, and vices of every description; that you will teach them to be pure in their lives—in their habits, that they may be holy temples in which the Spirit of the living God may dwell and find congenial habitation. It is your duty to do it, and it is my duty; it is the duty of every man living to teach his family these things, and bring them up in the way they should go.

May the Lord bless our Presiding Bishopric, on whom rests so much responsibility of gathering and assisting in keeping the records, receiving and disbursing the tithes of the people for every purpose for which it is appropriated

towards the building up of Zion, the building of temples and school-houses, the compensation of teachers in our schools, the care of the poor, and the paying of other expenses. O, may the Lord bless our Bishopric that they may be fathers and not masters, that they may be tender in their hearts towards God's poor, and wise and prudent with reference to the "poor devils" who would impose upon them and upon the Church if they could. May the Lord bless them with wisdom, knowledge and understanding, that they may not be deceived, that they may not yield to any kind of evil temptation, but that they may be true and faithful before God, that they will be able to give a faithful account of their stewardship before all the people of the Church, and when necessary before the people of the world, but more especially before the great Judge of the quick and the dead, for it is to Him that we will eventually have to answer for every work and every word that we have done and said in this life; for every man will be rewarded according to his works, whether they be good or evil.

The Lord God bless Israel, not only all Israel but the honest in heart in all the world. The Lord bless the executive of this great nation, the man that stands at the head, together with his cabinet, that they also may be men of wisdom and of sound judgment, that they may be able to devise ways of peace and good will on earth, that there may be peace everywhere, that war may cease, that strife, contention and oppression of every description may be checked and subdued by the wisdom of the great statesmen and capable and honest judges of our country.

One of the greatest menaces to our country is that of the combination of men into irresponsible, reckless mobs, wild with prejudice, hatred and fanaticism, led by men of ambition, or passion, or hatred. There is no other thing in the world that I can conceive of so absolutely obnoxious to God and good men as a combination of men and women filled with the spirit of mobocracy. When men combine together to stop or shut off the food supply from the mouth of the honest laborer, to starve the man that is willing to work, and the wife and the children who are dependent upon him, because he is not willing to join a mob, is one of the most infamous perils and menaces to the people of our country today. I do not care who they are, or what name they go by. They are a menace to the peace of the world, and I hope and pray that President William H. Taft, and his cabinet, and the Congress of the United States, will be able to devise means and measures by which the constitutional laws of this government will be executed for the protection of the lives, the liberty and happiness of all its people, against mobocracy of every kind or description, whether it be in the form of soulless corporations, monopolies or other combinations, it matters not to me. Let the strong hand of the government put a stop to anything that is tyrannical and unjust, to anarchy and all else calculated to sow the seeds of destruction, poverty and ruin upon our land.

Now I must quit so you can catch the train. The Lord bless all Israel. The Lord bless our government and make it great, and help those who are at the helm to increase its greatness, that it may be sustained

on the principles of eternal justice, righteousness and truth.

I pray God to bless our choir, not only this choir, but all the other good choirs of the Latter-day Saints, and especially this on this occasion when it is about to start from here to visit New York and to sing for the world. I pray that the Lord will give them success, help them to win honor and laurels for the people of Utah, for the singers of Zion, and especially for the great Salt Lake Tabernacle Choir. The Lord bless Brother Stephens at their head, and Brother McClellan and those assisting them, that they may be true to their trust, honorable and faithful, and carry with them the virtues and honor that men cannot bestow, and can only exist in the souls of the righteous.

The choir sang the anthem, "God is our refuge and strength."

Benediction was pronounced by Bishop Charles W. Nibley.

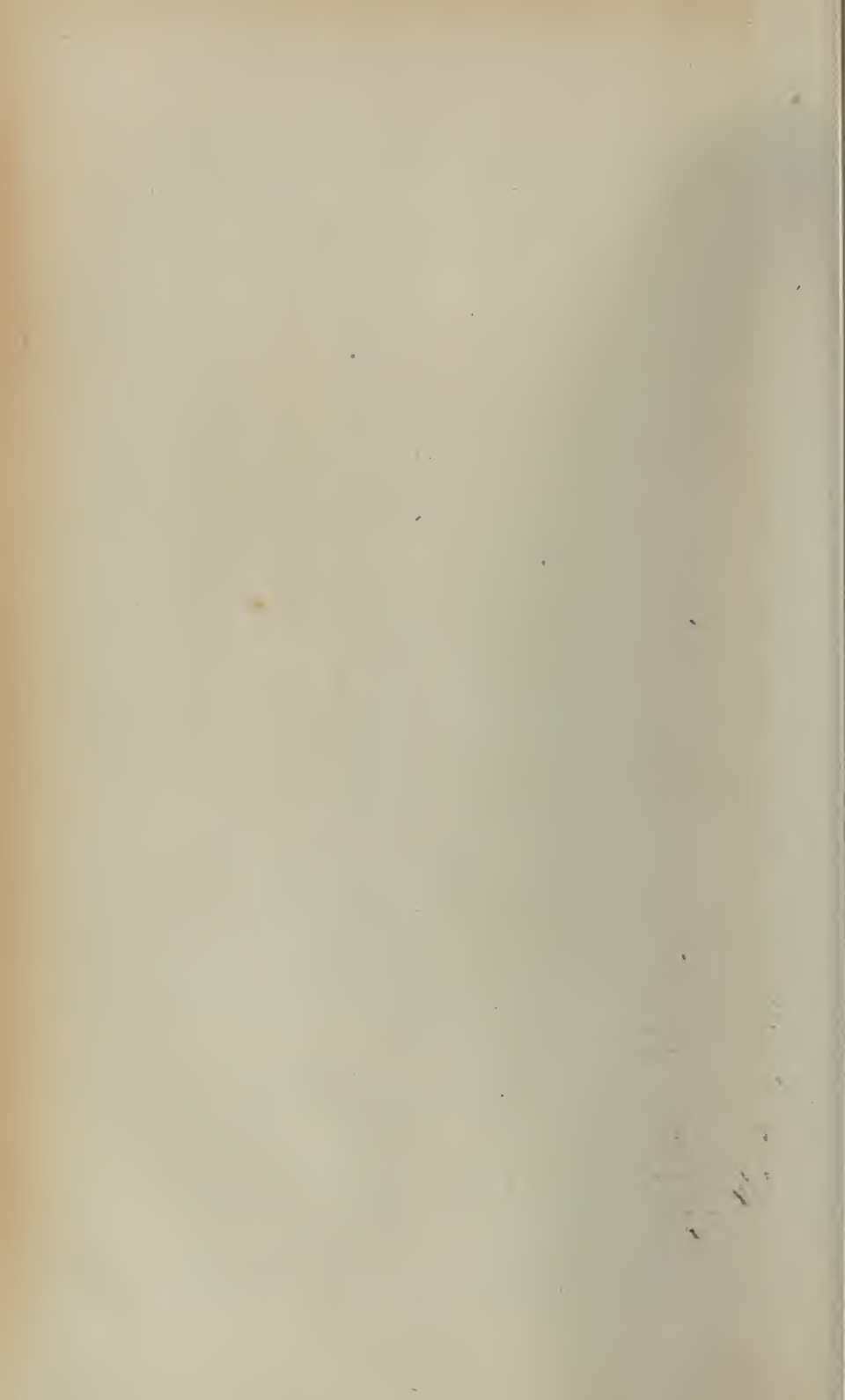
Conference adjourned for six months.

Prof. Evan Stephens conducted the singing of the choir and congregation at all the conference meetings in the Tabernacle, and Prof. John J. McClellan played the accompaniments, interludes, etc., on the great organ, assisted by Edward P. Kimball and Tracy Y. Cannon.

The stenographic reports of the discourses were taken by Elders Franklin W. Otterstrom, Frederick E. Barker, and Fred G. Barker.

The discourses delivered in the Tabernacle, reported by Elder Otterstrom, were transcribed by Mrs. John Meibos.

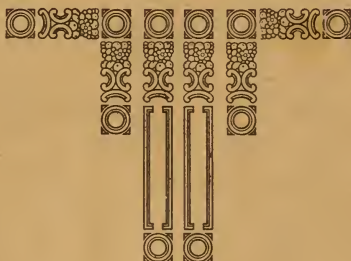
DUNCAN M. McALLISTER,
Clerk of Conference.



Eighty-second Annual Conference

of the

CHURCH OF
JESUS CHRIST
OF LATTER-
DAY SAINTS



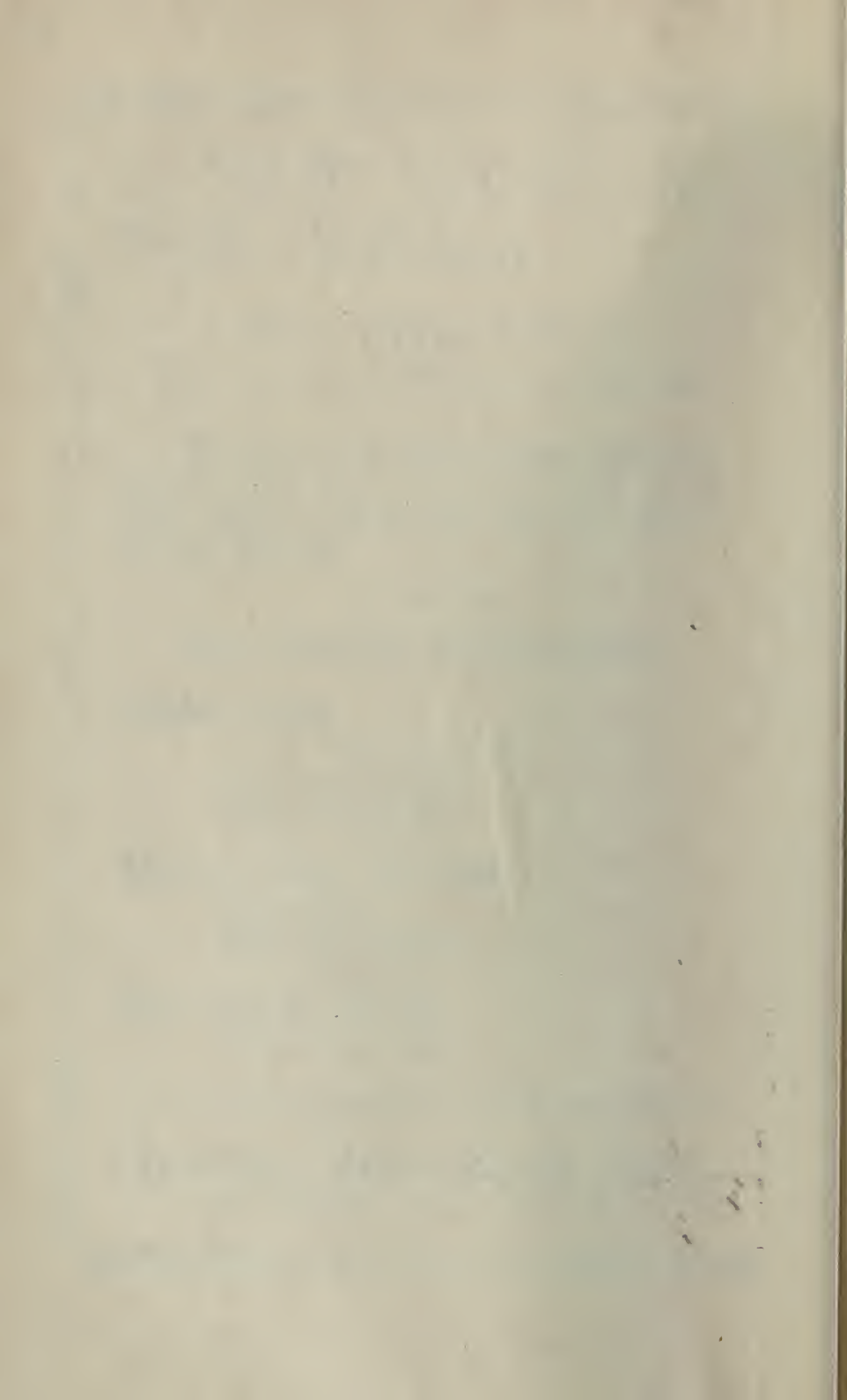
HELD IN THE

Tabernacle and Assembly Hall
Salt Lake City, Utah, April 5, 6, 7, 1912
with a full report of the discourses

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Eighty-Second Annual Conference of the Church of Jesus Christ of Latter-day Saints

FIRST DAY

The Eighty-Second Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, at 10 a. m. Friday, April 5, 1912, President Joseph F. Smith presiding.

AUTHORITIES PRESENT.

There were present of the First Presidency, Joseph F. Smith, Anthon H. Lund, and Charles W. Penrose; of the Council of the Twelve Apostles, Francis M. Lyman, Heber J. Grant, Hyrum M. Smith, George F. Richards, Orson F. Whitney, David O. McKay, Anthony W. Ivins, Joseph F. Smith, Jr., and James E. Talmage; of the First Council of Seventies, Seymour B. Young, Brigham H. Roberts, J. Golden Kimball, Rulon S. Wells, Joseph W. McMurrin and Charles H. Hart; (Levi Edgar Young was in attendance at later sessions); of the presiding Bishopric, Charles W. Nibley, Orrin P. Miller, and David A. Smith. There were also a large number of Presidents of Stakes with their Counselors, Presidents of

missions, Bishops of Wards, Patriarchs, and numerous other prominent men and women representing various quorums and organizations of the Church.

President Joseph F. Smith called the assembly to order, and the conference services were commenced by the choir and congregation singing the hymn:

Come, come ye saints, no toil nor labor
fear,

But with joy wend your way;
Though hard to you this journey may
appear,

Grace shall be as your day.
'Tis better far for us to strive,
Our useless cares from us to drive,
Do this and joy your hearts will swell—
All is well! all is well!

The opening prayer was offered by Elder Moses W. Taylor.

The choir sang the hymn:

An angel from on high

The long, long silence broke;
Descending from the sky,

These gracious words he spoke:
Lo! in Cumorah's lonely hill,
A sacred record lies concealed.

PRESIDENT JOSEPH F. SMITH.

Joy derived laboring in cause of Truth—Enemies arrayed against Church on false premises—Temporal and spiritual condition of Church members highly satisfactory—Each faithful Saint entitled to personal revelation—Charge of "Commercialism" repudiated—Tithing disbursement supervised by eighteen honest men—Consistency in prayer—Development throughout eternity.

I feel very grateful for the privilege I enjoy of meeting with you here at the opening session of this, the eighty-second anniversary of the annual Conference of the Church. I esteem it a great privilege to be permitted to live and be associated with my brethren and sisters in the great cause in which we are engaged. Personally, I have nothing but this cause to live for, for the rest of my life. It has been very much, almost entirely the object of life with me, ever since my childhood: and I am very thankful that I have had the privilege of being connected with the missionary work of the Church, and I hope and trust that I may be able to continue in this ministry the remainder of my days. I feel in my heart that there is nothing greater for me, or for any other man living, than to be identified with the cause of truth, and I verily believe that we are engaged in the cause of truth, and not error.

It is a source of gratitude also, and pleasure, to Latter-day Saints, to know that their enemies are not and have not been opposed, openly and avowedly, to the principles which we have espoused. As a rule, the opposition arrayed against the Church of Jesus Christ of Latter-day Saints has been arrayed against us from false premises, and

instead of our religion and the principles of the Gospel, which we have embraced, being attacked by our enemies, as a general thing, they have been attacking those things which they have falsely laid to our charge and of which we are not guilty. Our enemies would not appear to be very consistent to oppose the principle of revelation from God to man. They would not appear very consistent to oppose the Latter-day Saints for believing in the fact that the Lord Almighty is quite as capable of revealing Himself to the children of men in this dispensation as He ever was; and, therefore, when our enemies oppose us, or our faith in these principles, it is on the false premises that we only profess to but do not believe in them. They cannot, surely, array themselves against the principle of faith in God and in His ability to reveal Himself in our age of the world as He has ever been able to reveal Himself to the children of men; but they claim that we pretend to believe in these things when there is no such thing. Well, they are responsible for saying there isn't any such thing as revelation now; we are not responsible for that. On the contrary, we are responsible for declaring to the world that God has revealed Himself to man in this dispensation; and that He has done so to be consistent with Himself and with His eternal purposes, that He might make Himself known to His children in this age as well as in any other age of the world. And so we might go seriatim, throughout every doctrine and principle of the Church which has excited opposition in the world, and we will find that it is not always the truth that they are fighting, but it is

their construction of our views from their points of view. They charge us with errors of which we are not guilty. They charge us with acts that we have never performed, and with conduct that is entirely at variance and inconsistent with our lives and history. They have framed, in their minds, acts and beliefs and practices that the Church of Christ, never in any sense, has been guilty of or connected with; and yet they charge us with doing these things. To be more plain in the matter, to illustrate what I desire to convey to you: They charge us with being corrupt, with having practiced corrupt principles. They charge us with having been seclusive and opposed to the world, opposed to our national government, opposed to good, true, and wholesome laws, and to works of righteousness. Really, they charge us with being murderers, adulterers, and all manner of evil-doers. Much the same as was charged against the Son of God and the ancient Saints. They distort what we do believe into something that is entirely contrary to our belief, and then proceed to array themselves against us.

Now, let me say to you, if our enemies desire to oppose the Church of Jesus Christ of Latter-day Saints because we believe, with all our souls, in the divinity of Christ and the precepts and principles which He taught; if they are opposed to us because we believe that these principles have been restored again to the earth in this dispensation, and we have espoused them and are trying to live them the best we can, we have no fault to find with them. Let them find fault with our faith

as much as they will. We shall not complain of them, although we would regret exceedingly that they do not comprehend the truth as we comprehend it. I cannot find fault with my enemy for charging me with earnest and honest belief in the divinity of the mission of Jesus Christ. I cannot find fault with Him for charging me with believing in the divine mission of Joseph Smith. I cannot find fault with him for charging me with having faith in God, in Christ, and in the Holy Spirit, and for believing in repentance of sin and departing from it, and in the principle of baptism by immersion, for the remission of sins, and in the laying on of hands for the gift of the Holy Ghost. If they will charge me with these things, I shall not complain of them; but if they should charge me with falsely believing in them, or merely pretending to believe in them, they would be placing me in a false light, and would be charging me with that which is not true. It is in this light that I have spoken of this matter as I have. The world do not oppose us for what we do, but they oppose us for what they charge us with doing, which we do not do.

Our mission has been to save men. We have been laboring all these eighty odd years of the Church to bring men to a knowledge of the Gospel of Jesus Christ, to bring them to repentance, to obedience to the requirements of God's law. We have been striving to save men from error, to persuade them to turn away from evil and to learn to do good. Now, if our enemies will only charge us with doing this, all right; and if they wish to oppose us for doing this,

that is their business; but when they charge us with doing that which we have not done, believing that which we do not believe, practicing that which we have never practiced, then I pity them. I pity them because they are doing it in ignorance, or because they are wilfully disposed to misrepresent the truth.

I desire to say that, in my judgment, the Church of Jesus Christ of Latter-day Saints was never in a better condition spiritually or temporally than it is today. I believe that our priesthood quorums are in as good condition today as they ever were in the Church. I think, if possible, they are more effectually and efficiently organized, and in better working condition than ever they were before. I believe that the faith of the Latter-day Saints in the Gospel of Jesus Christ, in the divinity of the mission of Joseph Smith, is as good and as great today as it ever was, if it is not better. I believe that there is as much union and fellowship in the Church as ever did exist in it. I don't intend or mean to say that we have not, occasionally, discontented people, fault-finders. I presume that we will always have a few of them; but I do not believe that there were ever fewer of them proportionately than there are now. I do not believe that ever before, the Latter-day Saints generally understood the principles of their religion better than they understand them today. I do not believe that they were ever firmer in the faith, and I believe with all my soul that the Church is growing today quite as fast as in any period of its existence. I am quite satisfied in my own

mind that the presiding authorities of the Church were never more united than they are and never stood firmer together than they do now. I believe that the presidents of the stakes of Zion, at any other period of the Church's history, were never more faithful or more diligent in the performance of their duties than they now are. This is my judgment, from my point of view; and I think that, from my point of view, we are as capable of judging of these conditions as any men can be. We have no reason to complain, no reason to be in doubt.

Let me say, too, that I believe that the spirituality of the people of God, the people of this Church, is as great as it ever was. It has been charged, by public speakers abroad, and by men who we might suppose occupied positions in the community enabling them to know better, that the "Mormon" Church is losing its spirituality, that the spiritual things of the Church are waning among them. This is as false as can be. Let me say for their instruction, if such individuals will receive instruction from me, that there is not a man, or woman, or child, who is in fellowship or in good standing in the Church of Jesus Christ of Latter-day Saints, that has not received, by the laying on of hands, of those who have power and authority to confer blessings from the Lord to the children of men, the gift of the Holy Ghost—every man, every woman, and every child that has been baptized into the Church. Where will you go, outside of the Church of Jesus Christ of Latter-day Saints, to find a church or a religious community, no matter what its name or charac-

ter may be, that has received an equal advantage with this? where will you go to find a people, in the world, on whom has been conferred the gift of the Holy Spirit, by the laying on of hands? So far, then, from the truth is this statement that the Church is losing its spirituality, it is receiving additional gifts of the Spirit of God in every member of the Church added to it. And the spirit of inspiration, the gift of revelation does not belong to one man solely; it is not a gift that pertains to the Presidency of the Church and the Twelve Apostles alone. It is not confined to the presiding authorities of the Church, it belongs to every individual member of the Church; and it is the right and privilege of every man, every woman, and every child who has reached the years of accountability, to enjoy the spirit of revelation, and to be possessed of the spirit of inspiration in the discharge of their duties as members of the Church. It is the privilege of every individual member of the Church to have revelation for his own guidance, for the direction of his life and conduct; and therefore I aver—and I believe I may do so without any reasonable chance for it being gainsaid or opposed—that there is not another church in the world, or an organization of religious people, who are so universally spiritual in their lives, and who are so universally entitled to the gifts of the Spirit of God as are the members of the Church of Jesus Christ of Latter-day Saints. You are all entitled to revelation. It is your privilege to have it revealed to you whether I am a servant of God or a servant of men; whether I am in the discharge of my duty or not; whether I, as a presiding

officer in the Church, am acting in the discharge of my duty acceptably to you and the Lord. It is your privilege to have revelation in regard to this, and to know the truth yourselves. And it is my privilege to have revelation from God, as an individual, for my own temporal guidance, as well as for my spiritual guidance; and I repeat again that there never was a time in the earth, since the Church was organized, when the spirituality of the people of God was greater than it is today.

The Church is charged with commercialism. There is not the least semblance of it, in truth. The Church is neither buying nor selling goods or chattels. It is not engaged in merchandising of any description, and never has been; and there could not well be a more false and groundless statement made against the Church than to charge it with commercialism. It is true that, unlike other churches or religious organizations, the people of this Church observe the law of tithing, which is the law of revenue of the Church. We do not pass around the hat to you, or the collection box, for means to defray the expenses incident to the carrying on of the work of the Church. You give it voluntarily. This reminds me of another falsehood that is spread abroad by our enemies, namely: That the "Mormon" people are compelled to pay tithing, that the authorities of the Church demand it of them, that it is made obligatory upon them, and is tyrannically exacted from them all the time, which is an infamous falsehood, a slander, for there is not a word or syllable of truth in it. The observance of the law of tithing is

voluntary. I can pay my tithing or not, as I choose. It is a matter of choice with me, whether I will do it or not do it; but feeling, as I do, loyal to the Church, loyal to its interests, believing that it is right and just to observe the law of tithing I do observe it—on the same principle that I think it is right for me to observe the law of repentance, and of baptism for the remission of sins. It is my pleasure to do my duty with reference to the observance of these principles, and to pay my tithing. The Lord has revealed how this means shall be cared for, and managed; namely, by the Presidency of the Church and the High Council of the Church; (that is, the Twelve Apostles), and the Presiding Bishopric of the Church. I think there is wisdom in this. It is not left for one man to dispose of it, or to handle it alone, not by any means. It devolves upon at least eighteen men, men of wisdom, of faith, of ability, as these eighteen men are. I say it devolves upon them to dispose of the tithes of the people and to use them for whatever purpose in their judgment and wisdom will accomplish the most good for the Church; and because this fund of tithing is disposed of by these men whom the Lord has designated as having authority to do it, for the necessities and benefit of the Church, they call it "Commercialism." What absurdity! You may just as well call their practices in passing around their contribution boxes, for collecting means with which to build their church, with which to pay their ministers, and with which to carry on the monetary affairs of their churches, "commercialism," as for them to charge us with "commer-

cialism," because we handle the tithing of the Church, and appropriate and use it for the benefit of the Church.

Before we get through with the Conference, we expect to hear some reports from the Presiding Bishopric, who are the temporal custodians of the means of the Church and whose duty it is to account for the receipt and disbursement of these funds; and you will be surprised perhaps, to learn how generally and universally, in the Church, the means gathered from the tithes of the people are disposed of for the benefit of all the people—and not for a few. Then, I repeat, it is not that which we do, but that which they charge us with doing, that they are finding fault with. Well, let them find fault. It only proves their ignorance or their ill-feeling and lack of judgment in making complaints against the Church of Jesus Christ of Latter-day Saints.

Again, I repeat, that there are no more spiritually minded people on earth than the Latter-day Saints. There is no more prayerful people on earth than the Latter-day Saints. There is not another people who are nearer to God their Father than are the Latter-day Saints; for they have the right to go to Him in their secret chamber, at the altar of prayer in their own homes; they can bow down and get very near unto the Lord, nearer, I think, than any other people. I do not say it boastfully either; I say it as I believe it to be a simple truth. Does it not stand to reason that a man who has received the gift of the Holy Ghost by the laying on of hands a man that has been born again of the water and of the Spirit, in accordance with the plan that God has in-

stituted by which he may come into His fold, can get nearer to God than those that have not been born again, or those who have not been endowed with the Spirit of the Lord? Of course, it stands to reason, and it is consistent to claim that much for the Latter-day Saints. Our mothers, and the mothers of our children, whose hearts are filled with solicitude for the welfare of their children, having had conferred upon them the gift of the Holy Spirit, by the laying on of hands, can go to their secret chambers and bow down before God and commune with Him as no other mothers on earth can do, if they will only observe the principles they have embraced and will live up to their privileges. By the influence that they will thus gain over the hearts of their children they will lead them in the path of righteousness and truth, and bring them up in the nurture and admonition of the Lord, in the love of truth, in obedience to His commands, in such a way as others cannot do who are destitute of these privileges, blessings and endowments, so freely conferred upon the mothers in Israel. I am aware that there are those who will say: "That is boasting; that is like the Pharisees." They will liken this talk of mine to that of the egotistical Pharisee, illustrated in the parable of the Savior: "Oh, Lord, I thank Thee that I am not as other men." But it is not true. That would be another false charge. On the contrary, it is in the same spirit that the sinner appealed unto the Lord: "Oh God, be merciful to me, a sinner." The man who possesses the spirit of revelation can realize whether he is a sinner, whether he is prone to evil, whether he is mag-

nifying his standing before the Lord, or not, better than a man that has not the Spirit of the Lord in him, can he not? Is the man that is ignorant of the principles of the Gospel, and of the way in which he should reach the Father and commune with Him, more likely to be acceptable to God in his prayers than one who knows how to approach the Lord, who has received the truth in his heart, who will pray to God in the spirit of prayer and true devotion.

The Latter-day Saints possess that spirit; they know how to approach the Lord; they do not call upon Him to be heard for "much speaking." When we pray, we pray to the Lord for that which we need, that which we feel is or will be good for us, or necessary for our well-being and happiness; and when the Lord has blest us in our labors, crowned our efforts with success, and we have laid up, in store, an abundance of bread, we are not so inconsistent as to repeat the Lord's prayer: "Give us this day our daily bread." We do not have to do it, but we thank Him daily for the bread we have. We thank Him for the blessings that we enjoy, and we acknowledge His goodness and mercy in bestowing upon us the blessings that we possess. But we do not have to repeat the Lord's prayer, every day, which was given to His ministry, the apostles in ancient times when they were sent out like lambs in the midst of wolves, and He taught them that they were not to take thought of what they should eat or what they should drink, or wherewithal they should be clothed; that the Lord would feed them; that the Lord would open the hearts of those they ministered

unto, to provide for their necessities. Go, and when you pray, pray for what you need. What did they need? Bread, bread for this day. "Give us this day our daily bread; leave us not in temptation, but deliver us from evil; for Thine is the power, and the kingdom, and the glory, forever and ever." Our ministers pray this prayer when they are out in the world depending upon the Lord for His goodness, and guidance; but when they are at home with their houses supplied with all that is needful, and their granaries full, and all else that they need, then, instead of saying, "Oh Lord give us this day our daily bread" we say, "Oh Lord, we thank Thee for what Thou hast given us; bless it to our good, and help us to make a wise and proper use of it." That is the way the Latter-day Saints pray. You pray with intelligence; you pray with understanding; you approach the Lord with a knowledge of what you should do, and how you should approach Him, and how you have a right to ask Him for the blessings you need, even to the laying on of hands upon the sick, praying for them, and rebuking disease, that they may be healed under the blessing of the Lord; and that the world does not possess.

Now I think I have made clear, what I said in the beginning, that some people in the world are charging us with things we are not guilty of. They are arraigning us before the bar of public opinion for things we are strangers to, things we do not believe, things we have never done, things we have no connection with whatever, only in the imagination of our enemies. When they charge the Church with commercial-

ism, they charge it with that which is false. When they charge the Church with losing the spirituality of the Gospel of Jesus Christ, they charge it falsely; it is not true. The Latter-day Saints do pray, and they are more faithful than most of the people of the world. Now, I may say, consistently, that there are good people in the world, people who are just as faithful to what they know, as we are faithful to what we know; and I judge in some instances you will find examples of people out in the world who do not know as much as you do of the Gospel of Jesus Christ, who have not the testimony of the Spirit in their hearts as you have, of the divinity of Christ and of Joseph Smith, who are just as devout, just as humble, just as contrite in spirit, and as devoted to what they know, as some of us are, and they will be rewarded according to their works, every one of them, and will receive a reward far surpassing anything that they dream of.

Some people dream, you know, and think, and teach that all the glory they ever expect to have in the world to come is to sit in the light and glory of the Son of God, and sing praises and songs of joy and gratitude all their immortal lives. We do not believe in any such thing. We believe that every man will have his work to do in the other world, just as surely as he had it to do here, and a greater work than he can do here. We believe that we are on the road of advancement, of development in knowledge, in understanding, and in every good thing, and that we will continue to grow, advance and develop throughout the eternities that are before us. That is what we believe.

I believe in the Latter-day Saints. I believe they are a people who will do their duty, as a general thing. That there are delinquents, that there are those who are slothful, that there are those who are indifferent, and that there are those who have not the faith they should have, we know; we understand that; and that there are some, occasionally, who go wrong entirely, do wrong entirely; we know and understand that. But the vast majority of the Latter-day Saints are good and faithful members of the Church. God blesses them; they are in fellowship with Him and with each other.

Now, the Lord bless you. I did not expect to talk so long when I got up, for I did not feel at all in the humor of talking. I have been suffering, for a short time, with a severe cold, as many others are at this time of the year; and I presume I will feel the effects of this exertion, a little. But, I bear my testimony to you, I know the truth, so far as I have gone. I do not know it all, but what I do know, what I have learned, I know. Not only do I *know* the truth, so far as I have learned it, but I go a notch higher, I know positively that I *do know* the truth of some of these principles we have received. I know that the principle of faith in God, in Jesus Christ, and in the Spirit of the Lord, and the Holy Ghost, is a correct principle. I know that the principle of repentance is a true principle, and I know that I know it, too. I know that baptism by immersion for the remission of sins, by one having authority, is a true principle, because Christ taught it; Christ obeyed it, and would not fail, for anything, to ful-

fil it—not that He was sinful and needed to be baptized for the remission of sins, but He only needed to do it to fulfill all righteousness, that is, to fulfil the law. I know that that is a true principle. I know that it is a true and righteous principle to keep one's self pure and unspotted from the world, and I *know* that I *know* it, too. I know that it is just and true that men should not steal, nor lie, nor commit adultery, nor bear false witness against their neighbor, nor do anything like unto it. I know that these are true principles, and I thank God, that I do know it, and that it is in my heart to observe and keep these things. I know, too, that it is a proper thing for us to accept and honor the Holy Priesthood that has been restored to the earth in this dispensation, through Joseph the Prophet. I know that is good, because it is calculated to uphold the truth, and sustain the Church, and develop men in knowledge, in good works, in fidelity to the purposes of the Lord, and it is essential to the proper government of the people of God in the earth, and for our own individual government, the government of our families, the government of our temporal and spiritual affairs, individually as well as collectively. I believe that every individual in the Church has just as much right to enjoy the spirit of revelation and the understanding from God which that spirit of revelation gives him, for his own good, as the Bishop has to enable him to preside over his ward. Every man has the privilege to exercise these gifts and these privileges in the conduct of his own affairs, in bringing up his children in the way they should go, and in

the management of his farm, his flocks, his herds, and in the management of his business, if he has business of other kinds to do; it is his right to enjoy the spirit of revelation and of inspiration to do the right thing, to be wise and prudent, just, and good in everything that he does. I know that this is a true principle, and I know that I know it, too; and that is the thing that I would like the Latter-day Saints to know.

And I know this, that God has organized His Church in the earth; and I know that when He designs or purposes to make any change in the manner or matter of governing or controlling or presiding over the affairs of His Church, that He will make the change, and He will make it in such a way that the whole people of the Church, who are doing right, will understand and accept it. I know that the Lord will not raise up "Tom, Dick, or Harry," here, there and everywhere claiming to be Christ, or "one mighty and strong," claiming to be inspired and called to do some wonderful thing. The Lord will not deal with men in that way; that while organization of the Church exists, while quorums and councils of the Priesthood are intact in the Church, the Lord will reveal His purposes through them and not through "Tom, Dick, or Harry." Put that in your little "note books" now, and remember it; it is true.

Now, the Lord bless you. God bless this people. My heart is filled with love and gratitude to God, and with love and blessings for the Latter-day Saints, from every part of the land, and everywhere. I

pray that God's blessing may rest down mightily upon you, and that you may prosper in all your efforts for good, and in every lawful business in which you are concerned, as individuals and as communities, that you may live in harmony, in peace and good-will, that you may be generous toward the erring. Try to save men and not destroy them. Set an example before the world, that they cannot gainsay, and so that they cannot condemn you for your conduct or acts; and if they condemn you at all, that they will have to conjure up something that is not true and then fight it, as the prejudiced world is doing in relation to the Church of Jesus Christ of Latter-day Saints.

There are our Elders over in Great Britain meeting with bitter opposition; and here in our own land are falsehoods being circulated of the most infamous character, and by the most keen subtle and cunning processes that ever were known to man, intended to destroy the influence of this people, but error, and falsehood will fail. And "truth is mighty and will prevail," therefore, we can afford to wait. Let the evil one exhaust his efforts, and do his worst; and the Lord will overrule it, in the end for the good of His cause, and for the discomfiture of His enemies; which may God grant, is my prayer, in the name of Jesus. Amen.

The favorite hymn, "Oh, my Father," translated into the Spanish language by Sister Samantha B. DeFoley, was sweetly sung by Sister Amelia Margetts.

PRESIDENT ANTHON H. LUND.

Prayer should include thanks for blessings received, and supplication only for what is needed—Purpose of the Sacrament should always be remembered—Love and devotion best express gratitude for the Atonement—The Redeemer the great Exemplar of forgiving.

In presenting myself before you, I ask an interest in your faith and prayers. I have enjoyed the remarks of our President, and know you all have, and I was pleased to hear the testimony that he was able to bear in regard to us as a people. I don't believe that we are retrograding, or losing our spirituality. I believe the Latter-day Saints are growing and progressing, and that they love the truth which they have received in the Gospel. The Latter-day Saints have reason to be more thankful than any other people on the earth, for what the Lord has done for them.

We ought to show in our every day lives a deep devotion to the principles of the Gospel, and to our Heavenly Father. It should not be merely in words and expressions, but it should pervade our whole being. When awake in the morning, our thoughts should be directed to the Author of our being, with thanks for the protection during the night, and with a prayer for His guidance and protection during the day; and, when we lie down at night, our last thoughts should be directed to Him, thanking Him for what we have been able to do during the day, and communing with Him in our meditations. Our devotion should be shown in calling together our family at the family altar, in the morning and at night, and there bring before the Lord our

petitions and supplications. The President told us not to use superfluous words, not to pray for that which we have, but rather give thanks for it, and pray for that which we need. In going to our Heavenly Father in prayer, let us go as children to their Father, knowing that He loves us, and is willing and able to bestow upon us that which is necessary for us to receive. Let our prayers ascend in faith, not as an experiment, not in words spoken by rote, but let our words be the heartfelt supplications for that which we stand in need of, and desire to receive; and if our prayers be answered, let us not forget to thank the Giver. If the things which we so much desire are withheld from us, let us not feel in our hearts that God does not hear prayers, or answer them. We desire not things that would be an injury to us. He understands us and knows what would aid and assist us, and in His wisdom He often withholds from us that which we earnestly desire. I believe most of us have found that at times we have asked for things which, if they had been granted, would not have been a blessing to us, therefore we ought to follow the example of our beloved Savior in the Garden of Gethsemane.

It is Good Friday today. This is celebrated by the Christian world in commemoration of the sufferings of our Savior. Eighteen hundred and seventy-nine years ago last night, He spent some time in the Garden of Gethsemane: You know how He suffered, in contemplating that which was before Him, the bitter cup that He was to drain. He asked His Father: "If thou be willing, remove this cup from me;

nevertheless, not My will, but Thine be done." Now, this is what we all should feel to say. Today, Good Friday, the day on which He suffered so much for us, let us not forget to let our thoughts go to Him in thankfulness.

Every Sunday the Latter-day Saints meet in their houses of worship, they partake of the Sacrament, and there covenant with the Lord to take upon them the name of His Son, and that they will always remember Him, and keep His Commandments. Let these covenants be made in earnest: covenants meant to be kept, not just while we are partaking of the emblems of His body and blood sacrificed for us, but all through our lives. Day by day we should remember Him and show our love for Him in doing His will as He has shown His great love for us in giving His life to atone for the whole human family. What greater love could any one have than to give his life for his brethren? He did so; He brought about the atonement and bought us back unto our Heavenly Father. He carried out the plan that was laid before the world was. It was not a happen-so or chance work.

The Lord, when He prepared this world for us, saw that it was necessary for His children to become acquainted with good and evil. We knew only that which was good in that former world where we lived near Him, as was sang in the hymn to which we have just listened. We had not experienced that which was evil. We were not able to have joy because we had known no sorrow. This earth was prepared for us; this was the school we had to pass through; and the Lord, seeing what would take place, pre-

pared the Lamb, "slain from the foundation of the world" to atone for men, and regain all that was lost in the Fall. Jesus accepted of this mission. The sacrifice that was to be made for the human family could only be made by one who had not sinned Himself. It would have to be done by One who voluntarily offered to do this, in order that justice might be satisfied and mercy be extended to the sinner. We learn in the revelations of the Lord that the fall extended to all, and that the grievous consequence of the fall was banishment from the presence of our Heavenly Father. The consequences of the fall were both temporal and spiritual. Jesus came; He made the sacrifice. He did it willingly. He was without blemish or fault. No sin was found in Him, and as such He was a proper subject for the sacrifice. We should always remember Him, keep His commandments, love one another, and then we can claim that we love Him and the Father. That love should pervade our very being, and then it is easy to serve Him. The temptations and trials that may come to us, are more easily overcome and borne if we have His love in our hearts and His spirit with us.

Crucifixion was one of the most exquisite tortures that the Roman mind had devised. What an example He gave us while upon the cross, suffering as He did, He still could say: "Father forgive them; they know not what they do!" Can we follow His example and feel that way towards our enemies? He showed Himself, in that very thing, to be above His fellows. It is God-like to forgive; it is human-like to want revenge. We are quick to

want to revenge ourselves when we are wronged; and there can be no greater wrong done than when an innocent person is put to death. Yet He could, with all the earnestness of His soul, pray for His brethren, those erring ones who had gone so far as to take His life, and ask the Lord to forgive them, for they knew not what they did. The great multitude, no doubt, was in that condition, but there were others who knew better—the guilty ones to whom Peter said: “Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.”

The Sunday before, when He came to Jerusalem from Bethany, the populace had met Him, and hailed Him as the King of Israel, the Son of David, and made a great uproar in the streets,—and now, five days afterwards, they took part in the cry: “Crucify Him!” But remember the forgiving heart of the Savior, how He could endure His trial and suffering, and yet ask the Father to forgive them.

Now, when anyone offends us, brethren and sisters, let us remember the example given us, let us not take offense at every little thing that may appear offensive to us, for in the great majority of cases, when we investigate the matter, we find that no intentional offense was meant, but only thoughtlessness was the cause. Often, we do not try to examine into it; we take it as an affront, and forget the advice given us that if we have ought against our brother, we should go to him and make it right. Let us, the Lord’s family here upon the earth, brothers and sisters, not forget to show brotherly kindness and love

one another. If we do not do so, we cannot expect the love of our Heavenly Father. If we are not willing to forgive one another our offenses, we cannot ask Him to forgive us our offenses. In the prayer that Jesus taught us, He gave the condition upon which we could obtain forgiveness, namely, by asking the Lord to “forgive us our debts as we forgive our debtors.” We must cultivate this feeling. We must live in harmony with one another, and unitedly take hold of building up the kingdom of God upon the earth.

How thankful we ought to be that God has given us the testimony of the truth, that we know that Jesus is our Redeemer, that we know that His Gospel has been restored to earth, and that Joseph Smith was a Prophet of God. I thank Him for this knowledge I have received, and I know that all Latter-day Saints feel to give thanks to the Lord for it. Now, let us show in our every-day work that we are thankful to the Lord, and willing to keep His commandments and do what He has asked us to do. God bless all. Amen.

President Joseph F. Smith made announcements, including a notice that members of the Church attending Conference, who need lodgings, or board, can receive entertainment by applying to the committee acting under direction of the Presidents of Salt Lake City Stakes.

The choir sang the Anthem “Jesus, I my cross have taken.”

Benediction was pronounced by Elder Richard W. Young.

Conference adjourned until 2 p. m.

AFTERNOON SESSION,

Conference was resumed at 2 p. m.

President Joseph F. Smith called the meeting to order.

The choir and congregation sang the hymn:

We thank Thee, O God, for a Prophet,
To guide us in these latter days;
We thank Thee for sending the Gospel
To lighten our minds with its rays.

Prayer was offered by Elder David H. Cannon.

The choir and congregation sang the hymn:

O, say, what is truth? 'Tis the fairest gem.

That the riches of worlds can produce;
And priceless the value of Truth will be,
when

The proud monarch's costliest diadem
Is counted but dross and refuse

PREST. CHARLES W. PENROSE.

The Power of Truth—The Testimony of the Spirit—A Divine Message—Liberty of Thought and Speech—Opposition overruled for good—Order in Revelation—Difference in Seeing the Right and doing It. Every Saint to Do His Duty.

I feel that we are highly privileged in being permitted to assemble on this occasion to worship the Lord, and to engage in the duties of this conference. I was greatly pleased this morning with the meeting that we held; to see so large a congregation, notwithstanding the condition of the weather, and it being the first meeting of the conference, to see this house well filled and to notice the attention of the congregation, and the spirit in

which they appeared to receive the instructions which were imparted. There was a splendid influence here. I am sure that we all felt the unity of the faith and enjoyed the impressions of the Holy Spirit while our brethren were instructing us. The powerful testimony that was borne by President Joseph F. Smith found a full echo in my heart, and I believe it did in the hearts of all who were assembled. It is a great thing to know that we are engaged in the work of God, to be certain of it, to have no doubt about it in our minds, and feel it in every part of our nature, to have it stamped upon our being. To know this by the inspiration that comes from on high, by the gift of the Holy Ghost, conferred upon us in the way that the Lord has appointed—by the laying on of the hands of His servants, after we had received, in faith and in repentance, the ordinance of baptism for the remission of sins. We are all on a level in this respect, no matter of what race or nation we may have come. We are all baptized with the same baptism, and have received of the same spirit, and according to our diligence in searching after truth, it will be made manifest to us.

As we have just sung, Truth is priceless; it is the beginning and the end of all things; it is "the sum of existence." We are in a position to receive truth day by day and year by year, that we may "grow in grace and in the knowledge of the truth." It is a little surprising, however, to find sometimes a few of those who have received the Gospel and have had the witness of the Holy Spirit, and have borne testimony many times to this fact, allowing themselves to be drawn aside

to the right or the left, and getting their minds enshrouded in darkness instead of walking in the light. But I am glad to say that such persons are but few and far between, and the great body of the Church is in unity in doctrine and principle and in recognizing the organization that our Heavenly Father has established for the government of the Church, for its perpetuation, for its extension in all the world, so that it may continue and abide and may not be taken away again from the earth. I was very glad to hear what the President said this morning, looking along this line, that the Church was never in a better condition than it is in at the present day, that the Saints generally are striving to keep the commandments of God, that they are endeavoring to walk in the way of life and light and truth, that the Church in every respect, not only spiritually but temporally, financially and in every other way, is in a flourishing condition, and this in spite of all that has been done against it, to obstruct it, to hinder its advancement.

There has been an effort from the very commencement, on the part of the powers of evil, to prevent the progress of this work, and it has gone so far as endeavors to crush out the lives of our leaders. The spirit that has brought that about still exists in the world and will until it is entirely overcome by the power of light and truth, and the Spirit of the Lord poured out upon the nations. This is one strong evidence of the divinity of the work in which we are engaged—I mean the turmoil that it excites in the world, the opposition which it meets from the various denominations of religion, Christian and Pagan. The

numerous errors that exist in the world and the divisions which have been in the world for many centuries, continue to increase. Not only are there sects multiplied upon sects, but in and among themselves each sect has its own divisions and strifes, so that there is no real unity in the different organizations of religion in the world. Now, if our faith, if our Church—(I call it “our Church” because we have made it ours by accepting the Church of the Lord. It is, indeed, the Church of Jesus Christ of Latter-day Saints, and we have accepted it and have been baptized into it, and have become part of it, and it is a part of us. I feel in all my being, that I have a part in it, and it has a part in me. I belong to it and it belongs to me, so I say *our* Church;) if our Church were to move among the various different sects and parties in the world, and become harmonious with them, even as much as they are harmonious with each other—which is not very much,—if that were the case, why we would become one of them; that is all.

But there is something distinct and different altogether in the Church to which we belong, from other organizations in the world. We do not wish to interfere with them. We do not wish to block the way to the dissemination of their views and ideas and doctrines, because we believe in the great principle of free agency which our Father recognizes, and with which He does not interfere—the right of every individual to accept that which appears right in his own eyes, and as far as he has legitimate power, to endeavor to extend that among others, to bring others to see

as he sees; we believe that we should recognize the right of all people to their own views and opinions on such matters. So we do not wish to interfere with them in the least degree, but we want the same freedom that we accord to them. We want to have the liberty, in proper ways, without interfering with others, to proclaim our faith, to bear our testimony, to carry our message; for we have a message—this whole people, the Latter-day Saints—we have a message, and it is to all the world, to every nation, and kindred, and tongue, and people; and that message has come down from on high. It is from God, through Jesus Christ our Redeemer, and has been brought here by angelic messengers. And the authority and power to proclaim this Gospel in the name of Deity has been given to this Church, the authority to administer in the ordinances of the Gospel, so that they will be accepted on high—so that what is loosed on earth, by this authority, will be loosed in heaven; and that which is sealed or bound on earth, by it, will be recognized in heaven, will be valid, and will be looked upon as being the same as if administered in person by the Divine powers above. Now we want to have the liberty to carry this message to all the world; and we intend to struggle for it. We do not expect to take up carnal weapons. The Lord has promised that He will fight our battles, so far as they are concerned, but we have to stand up for the truth as we understand it, as it has come into our souls and has become part of our nature.

We want to carry this to all the world and proclaim it to all na-

tions because this is a mission which the Lord has given to us. We in our first estate as spirits, the sons and daughters of the Eternal Father, have been chosen and selected to come down on the earth in these latter days, so that we may engage in this work. This is what we are here for. While we are endeavoring as far as we can to provide for ourselves those things that are necessary for the good of the body, and for its continuation in health and vigor, and to surround ourselves with all the creature comforts that can be produced from the elements; yet, at the same time, we have this important mission before us, and it is of primary importance to us; it is the first thing with us; it is the Kingdom of God and the righteousness of God that we place before all earthly things. We have come here for this express purpose, and this is our mission in the world; and we want the privilege, because we consider it to be our right, to carry this work forward in freedom and without let or hindrance in all the world.

We expect to meet with opposition. We expect that the people of the world will differ from us in our views in these matters, but we would like the privilege of comparing our views with theirs, comparing our doctrines with theirs, comparing the ordinances of our Church with those they have, comparing the order of that which we call the Priesthood, i. e., divine authority, comparing the order that has been established in this Church by revelation from God, with the various orders of so-called priesthood or authority to be found among the nations—and to do this in the right

kind of spirit, in the spirit of kindness. Not that we want to make a tumult, not that we want to bring war upon us, but we would like the privilege, freely and without let or hindrance, to compare our doctrines and Priesthood, that have come from on high, with those various notions and opinions and orders and ordinances and organizations of the world. And then we are perfectly sure the honest in heart, those that really want the Truth, those that love right and justice and mercy and are looking after eternal things, will be glad to accept this glorious latter-day work which we desire to establish in the earth. But we may expect that there will be a great deal of animosity exhibited against us by the people of the world; so we need not be surprised when we hear of mobs, whether they be raised in England or in other parts of the British Isles, or upon the continent of Europe, or even in the United States, in the land of freedom, in the land which is expressly consecrated and devoted to liberty. We have had to meet with this kind of opposition even in the United States. And it is here on this soil that the blood of the prophets has been shed, who did no harm to any one, but who brought the eternal truth of God from Heaven, to proclaim it to the world. And it was the truth which they had to deliver to the people that aroused and enraged so-called Christians who were in opposition to them. Well, this is very lamentable, but something of this kind will continue until the tide shall be turned, and the preponderance in the world of the influences that exist will be on the side of right, of liberty, of truth, and of justice, and mercy, and kindness,

the spirit or desire to arrive at that which is true, and to live it; for it is one thing to learn the truth, and another thing to live by it.

There is a great deal of light in the world in regard to many things that are not practiced. There is much admiration of virtue exhibited in the writings of both men and women. Even in those works that are called novels, virtue is lifted up and vice is frowned upon; and, generally speaking, in the stories that are written, virtue becomes triumphant at the last. Yet the very people who read these predictions, and some of those who write them, are corrupt in their hearts, and do not practice that which they teach, or which they pretend to admire. So there is a great deal of actual evil and wickedness in the world, although there seems to be a very general perception of what is right when it is placed before mankind. Now, as I have said, it is one thing to learn the truth and another thing to live by it; and we Latter-day Saints should set an example in this before all mankind, for we are not only to be teachers but exemplars of the principles of righteousness. We are to establish righteousness in the earth, and to be the instruments in the hands of God of establishing righteous government. Not that we have any warfare with this government, or with any of the governments of the world; they are in the hands of the great Eternal Father, and in due time He will turn and overturn and establish His own purposes and His own government on the face of the earth. We are the preparers of the way for the establishment of the Kingdom of our God. We are preaching "the Gospel of the kingdom," the Gos-

pel which, if it is received by the people, will bring them to works of righteousness as well as to be believers in righteousness. Now, my brethren and sisters, we should take this into our minds, into our souls, that we are not only to be teachers of the word of the Lord, but we are to live the things that we have received and which we desire other people to understand.

This Church to which we belong has been organized in all its various departments for the purpose of leading people in the right way, the way of truth, the way of the Lord, that we may be keepers of His commandments; "not teachers of the word alone, but doers of it too." And the Lord has organized His Church in such a way that we have, all the time, some one to give us instructions, directions, precepts, suggestions, commandments. Not that any force is used in this Church to compel people to do right or to refrain from doing wrong. Full liberty is given to every soul in this Church to pursue such course as he or she may please to take. But at the same time, there is an opportunity open for every one to do what is right, individually and with a view to the good of the whole community. Because, although we must work out our individual salvation, yet we are so connected in this Church, by being members of the same body, that what we do or leave undone has its effect upon those with whom we are associated. We are united in a splendid organism, conceded by many people who have examined it, but do not believe in its divinity, as the finest organization in the world. We are in unison with them in that view. It is complete and

perfect, because it is divine; it has not emanated simply from the mind and brain of men. It has come from God out of heaven. It has come down on the earth to stay here and to accomplish the divine purpose foreseen by all the prophets of old. It is the beginning of that great kingdom about which the prophets of old wrote, and the seers and sages and poets of old sang and rejoiced over. We are in the Church of the living God. It is the beginning of that kingdom that is to come. Spiritually it is the Kingdom of God, and by and by all things predicted concerning God's government on the earth will be fulfilled, when all nations shall bow in obedience to Him, when they shall cease their wars, and turn their spears into pruning hooks and their swords into plow-shares, (using the figurative expressions of ancient writers), when all this will be fulfilled and the kingdoms of this world will become the kingdom of our God and His Christ, and He shall rule and reign in Mount Zion and in Jerusalem, and before His ancients, gloriously, as the prophets predicted. This is to be a kingdom of righteousness, a kingdom of truth, a kingdom of equity, of kindness, of brotherly love and of unity, a kingdom and organization in which the utmost fraternity will prevail. Men and women will be brothers and sisters in very deed, God will be our Father, and all mankind our brethren. We believe in the Fatherhood of God and the brotherhood of man. This spirit must prevail in the midst of the Latter-day Saints, or we shall not be able to accomplish the work that has been assigned to us. But it will be done, for God will raise up others

and fill our places if we do not take this course ourselves.

Now, we are here in conference assembled that we may confer with each other to know what there is to do in the great work which the Lord has committed to us. Let us turn our attention to ourselves, individually, and to the immediate associations and organizations, and quorums, and societies to which we belong, and ask ourselves the question whether we are doing our duty; whether we are living for the truth; whether we are desiring to establish notions and ideas of our own, that we may gain applause, that we may gain the good-will of men, or whether we are conforming ourselves to the principles and precepts, and the order and doctrines, and everything pertaining to our standing in the Church that has been set up by the authority of God, in the way that He has appointed, through those whom He has placed over us, in our respective wards, and stakes, and in the Church at large. Have we done our duty in the past? If not, let us make up our minds today that henceforth we will do that, in the present and in the future, and will make it first and foremost in our thoughts, and in our lives, and in our doings, in all our business affairs, and in everything in which we are engaged; that we will have our eyes fixed, primarily, upon the building up of the Church and Kingdom of God and the accomplishment of His divine purposes in relation to the children of men. We all belong to some special organization. If we are in the Priesthood we belong to an organization called a quorum; if we are not in the Priesthood, and some-

times if we are, we belong to some of these auxiliary societies that have been established—the Sunday Schools, the Relief Societies, the Young Men's and Young Ladies' Mutual Improvement Associations, the Religion Classes, and the Primary Associations, and so forth. All these have been established in the Church as aids, to keep us in the right way and to engage our attention, to enlist our energies, to confirm us in the faith, and bring us nearer and nearer to Jesus Christ, our Redeemer, our living head; that we may receive of the blessings that flow from His presence, and be baptized really and truly unto Him, that we may be one with Him.

Now, if we have neglected our duties in any respect, in regard to our associations together, or in our home circle, in the influence that we should carry with our families, to lead them aright; if we have failed at all in the past, let us not do so in the future. That principle of repentance—the turning away from wrong, and doing right—will always exist while there is anything to amend, to repent of. So there is room for all of us to amend and to repent of anything that is wrong about us, in relation to the past, and to determine in this conference that henceforth we will devote our energies, our faith, our strength, the means that God has blest us with, to build up His Kingdom, to send the Gospel to the nations of the earth, to gather in the upright in heart, to build up the stakes of Zion, to build up the wards thereof, to establish places of worship, to enter therein and worship the Lord, together, in the beauty of holiness, to attend to all the ordinances that pertain to the

Church of Christ, and obtain the spirit thereof, and to help build up the societies, and associations, and organizations of the Church whether they are auxiliary or belong to the Priesthood, that we will do our duty in these respects. There are, I have no doubt, today in this congregation, Elders who do not attend the meetings of their respective quorums. I have no doubt there are Seventies who do not care much about sending or carrying the Gospel to foreign nations. There are High Priests, no doubt, who are getting along in years, and so they do not gather with their brethren in their quorum meetings. And so with others. There may be, among all of us, some dereliction in these respects. Now, brethren and sisters, let us take upon ourselves today the spirit and power of our calling and our mission, and go from this conference determined that by the help of God we will neglect nothing that we ought to attend to; that we will do nothing, wilfully, that is wicked, or evil, or contrary to the commandments of God, and that we will promote peace and union and righteousness and brotherly love among those with whom we are associated or by whom we are surrounded.

Let us not introduce anything that will cause schism in the body or bring about division. "Mark them," the apostle of old said, "that make divisions among you." Do not attempt to do anything of that kind. There is no bondage upon the servants of the Lord or the handmaidens of the Lord in regard to free thought, to a full understanding of that which comes to their attention; but there is no man in our midst who has a right to in-

troduce anything contrary to or different from the revelations of God that have been recorded, or by way of commandment, except the man that stands at the head, and that is necessary for the order of the Church, for its unity and its strength, and its power in the earth. As the President told us this morning, and as we understand, the spirit of revelation is free to every man and woman in the Church who has been baptized and confirmed by the laying on of hands. That is a special blessing and gift—the gift of the Holy Ghost, the spirit of truth that guides into all truth, that takes of the things of the Father and of the Son, the things of eternity and reveals them unto mortals. We have the right to that spirit; but there are false spirits coming out in the world now as there were of old and let us be careful that we are not led away by them. Let us take that good spirit for our guide and also be guided by the rules and regulations and order established in the Church by revelation from God; and though we may all have the right to receive revelations from on high for ourselves, to govern our conduct, to regulate us in the family relation or in any capacity we are called upon to act in the Church, yet there is but one man at a time, according to God's direct word, who receives revelations for the government of the Church and to regulate matters pertaining to its doctrines and ordinances. The Lord told us in the very beginning that we were not to receive revelations of any who came among us except His servant who stood at the head, and if he transgressed, the Lord would remove him, and somebody else

would occupy his place. That is in accordance with the order of heaven. "My house is a house of order," said the Lord, "and not a house of confusion." As the President said this morning, if every Tom, Dick and Harry can start up and give a revelation, and pretend to have this and that authority and power and so forth, and people are led off by such individuals, there will be confusion worse confounded, and the order of the Church be disturbed if not obliterated. Now, the Lord has placed a man at the head to receive revelations for the Church, to stand at the head and regulate those affairs; and associated with his counselors and the Twelve and other orders of the Priesthood who take counsel together, everything can be regulated and placed in the proper order, and if there is anything which the Church is to receive as doctrine or for guidance in its discipline and order, it will come in the legitimate way through the head. Let every man, and every woman, and every boy, and girl, who is a member of the Church, seek constantly for the spirit of revelation, the Holy Spirit, the Comforter, the revealer, the manifestor of that which is right and true. By the influence of that spirit we can be guided aright, and we can be inspired to right action, strengthened against evil, fortified against sin, imbued with light and truth and that good spirit which comes from above.

I was pleased to hear the remarks of President Lund in regard to this anniversary today, supposed to be the anniversary of the day when our Lord was lifted up on the cross. He was "despised and rejected of men, and was a man of sorrows and

acquainted with grief," and yet He was the Lord of life, and glory, and came here to die for us, to save us from our sins and the consequences thereof, to open the way whereby we could go back into the presence of the Father. He lived and died for us, yet notwithstanding that, when He came to His own, His own received Him not, but all kinds of ignominies were piled upon Him, and finally they inflicted upon Him the most cruel death that they knew anything about; and the people who strewed palm branches in His way, when He entered into Jerusalem, exclaimed, "Blessed is He that cometh in the name of the Lord," only about five days later cried out, "Away with Him, crucify Him; He is not fit to live." And if the Lord of life and glory endured what He had to bear in bringing light and truth into the world for the salvation of mankind was treated in that manner, how can we expect, as His servants, to be treated much differently even in this enlightened twentieth century!

Well, we will endeavor to bear the ills that we have to meet and we will try to endure with patience the opposition that is raised against us, knowing for a certainty that the Lord will overrule it all for good, that every weapon that is formed against us will eventually fall to the ground and we remain unharmed; and the very efforts that are being made in various parts to arouse the populace against us to do us harm, to speak evil against us, to say things that are untrue concerning us and our principles and designs, and every means so employed will, in the hands of the Lord, be turned around to sustain the good and upright and truth-loving throughout

the world. The Gospel of Jesus Christ will spread abroad, and that which is called "Mormonism" will increase and go forth in power and in strength, and everything predicted concerning it by the prophets of God will come to pass. Now let us do our part in forwarding this great work, and in that we shall have joy and satisfaction and the peace that passeth all understanding, the knowledge of God, the testimony of Jesus, and the power of the Almighty to be with us in public and in private, and by His strength we will prevail, and the kingdoms of this world will become the kingdom of our God and His Christ; and He will come and rule and reign over all. Blessed are they that labor in His cause, for they shall be crowned with glory in His presence. God help us to do our duty in all respects—through Jesus Christ. Amen.

Sisters Edna and Ida Evans rendered a duet, "The Lord is my Light."

PRESIDENT FRANCIS M. LYMAN.

Knowledge of God imparted by the Holy Ghost—Divine mission assigned to all members of the Church—Great and good people will be converted by the Lord, and join His Church—Prayer a duty and necessity of all Saints—Obligation for each to minister for benefit of all.

I pray that the same good spirit may assist me, the little time I undertake to talk to you, that was enjoyed by my brethren. It appears that the good Spirit of the Lord has been with us, generously, and that we have been instructed and exhorted very fervently, and that

we have been commended before the Lord for our good works and the success that has attended upon our ministry; for the brethren feel that the Church is in good condition, progressing, and that we are as faithful, if not more faithful, than we have been before. I believe that that testimony is true of those who are gathered here today and of those who are at home and could not be with us. We can't all come to Conference at one time. It is very difficult, at all times, for some people to make it convenient so that they can attend upon our General Conferences, and our stake conferences, and ward conferences, and mission conferences; but there is always a good strong representation of choice men and women who have been trained a long time in the Gospel, and who love the truth, love righteousness, and have a testimony in their hearts in regard to the truth, that they have found out the way of life, have found out the commandments of the Lord and are living those commandments pretty well, with ample room, no doubt, for improvement.

We are a peculiar people. I thought the President was rather impressing upon us, this morning, the features that emphasize our peculiarities. We are gathered together as religious people, generally, do not gather. We come from everywhere. Wherever the Gospel has been preached the people gather to the land of Zion; and we become neighbors, we become kindred and friends. We fellowship together, and we have one spirit. Though we talk different languages, yet we have one spirit, the Spirit of the Lord that is conferred upon us, in a goodly measure and in a degree

corresponding with our devotion and faithfulness, and of our repentance and works of righteousness. This is my testimony, in connection with my brethren, having traveled among the people for some years, and being pretty well acquainted with the brethren, particularly, who bear the Priesthood; and nearly all the male members of the Church are entrusted with divine authority, and speak of the divinity of the Savior—and the divinity of the mission of the Prophet Joseph, the divinity of this work the divinity of the Scriptures—the Jewish and Nephite Scriptures—and the divinity of the revelations given through the Prophet Joseph, our law-giver, the Lord's law-giver to us in this last dispensation particularly. I thought I was brought to this conclusion, in addition to what my brethren said, that your mission, our mission as members of the Church, as men bearing the Priesthood, that our mission is also a divine mission—so beautifully touched upon by the President, in regard to the Savior, and the principle of revelation for every person who has faith in God, and in His Son Jesus Christ, and in the Holy Ghost, and who repents of his sins, or her sins, is entitled, through genuine and proper baptism, to the remission of their sins, and to receive the baptism of fire and the Holy Ghost, that Spirit which bears record of the Father, and without which no man can know that God lives. They may believe, and they may have hope, but to have positive knowledge of God and of His Son Jesus Christ, the Redeemer and Savior of the world, and a testimony in regard to the mission of the prophets and of Joseph Smith,

the prophet of this dispensation, no man can have this knowledge except it be given him of the Father by the Holy Ghost.

It is as much the right of every other member in this Church as it is your right and mine, my brethren who are presiding, bearing the Priesthood and authority in the Church; it is the right of every other member to have that same spirit and to have it in rich abundance, in proportion to our devotion and faithfulness, and to know that this Gospel is true. We can know it by the Holy Ghost; we can know it is true; we can know of the divinity of this work in which we are engaged; we can know of the divinity of the lives and labors of the prophets that have gone before, and the patriarchs, and those who have represented the Lord in His divine authority among the children of men. Every member is entitled to that witness and testimony. Our mission is divine, is of God; we are called of Him, and He has converted us, and He has brought us to receive of the Spirit of Christ, to the remission of our sins; that is what the Father has done. We, under His direction, have been preaching the Gospel, expounding the Scriptures, advocating the truth and laying out the way of life and salvation to the children of men. But it is the Lord that has called you; it is His inspiration, His Spirit that has converted you and brought you to feel the truth, and to accept it, and to submit yourselves to it. It is the Lord that has brought you to repentance and reformation, and works of righteousness. Men have not done it; men cannot do it, cannot accom-

plish that mission; the Lord has done it.

I have been brought to realize, literally, that the Lord will be moving upon the children of men, and that He has already moved upon them and has enabled them to see the truth, and to see the Gospel, and to realize that there is truth in it, and power in it; and men will be brought to inquire after the truth. They are so inquiring now, and they will continue to inquire—great, and important, and remarkable men—and when His Spirit is bestowed, when the Spirit of Christ, following the exercise of men's agency, opening their ears and listening to the truth, with a desire to know, and the Spirit of Christ takes possession of them, then are they entitled to come into His Church—to receive the ordinance of baptism in water, and the ordinance of baptism by the laying on of hands for the gift of the Holy Ghost. When this is brought about, they will become established as we are, my brethren and my sisters, as we feel today, as we are established and as we hold on to the truth and are willing to suffer, willing to endure, willing to labor for the Gospel and for the kingdom, for the salvation of the children of men and for our own salvation. People will come from afar and will enter into the fold, and will labor as we are laboring. The Lord will have to accomplish that.

I have discovered that the work is too great for men to accomplish, and that the Lord will work among the peoples of the earth, and convert them, and bring them to see the truth. They will inquire after it, and when the Spirit of Christ takes possession of them, whether

they be great and remarkable among the children of men or not, they will receive the truth and they will submit to it, and they will listen, and obey. They will not allow business, they will not allow the wealth of the word, they will not allow the honors and the greatness of this world to stand between them and God, whenever they have so far listeried to the truth and discovered it that they realize and appreciate it, and receive of the Spirit of Christ, entitling them to the remission of sins. You will find that they will take hold of the Gospel, and they will stand for the truth, and as you are willing and have been willing to sacrifice what you have had, you will find the great men of the world will come to that point also; and they will come to our defense and the help of the Lord. I anticipate that; am looking for it, and expecting it. This Church, after a little while, will be looked upon, among the churches of the world, and in the world, as respectable. We are pretty respectable now; that is, we are thought respectable by the people of the earth. We have been respectable from the beginning, before the world; and there are people in the world today, many of them, that consider the Latter-day Saints, the "Mormon" people, as the very choicest of people there are in the world; and they know it because they have discovered morality, purity, honesty, integrity, and devotion; they have found them a prayerful people, as suggested by the President this morning. They have been taught under the direction of the Lord, and have listened, and are following out His counsel.

I thought I would just read a lit-

tle word here, in regard to this subject, and then apply it not only to the principle of prayer but to other principles; but most important, emphasized by the Savior Himself when He visited the Nephites, on one occasion, that is the occasion that I am speaking about now, He visited them a number of times and gave them very ample instructions. Wonderful and remarkable counsels were given to the Nephites by the Son of God Himself, in His ministry, after His resurrection and ascension to the Father. On the occasion referred to, He was talking to them particularly in regard to the Sacrament, and gave them special instructions. You will find it in the eighteenth chapter of the third book of Nephi. He says, after urging that they should remember these things and attend to them in the season thereof—the Sacrament, eating and partaking of bread and wine in remembrance of the body and blood of the Lord; He says:

“Therefore blessed are ye if ye shall keep my commandments, which the Father hath commanded me that I should give unto you.

“Verily, verily, I say unto you, ye must watch and pray always, lest ye be tempted by the devil, and ye are led away captive by him.

“And as I have prayed among you, even so shall ye pray in my Church, among my people who do repent and are baptized in my name. Behold I am the light; I have set an example for you.

“And it came to pass that when Jesus had spoken these words unto His disciples He turned again unto the multitude and said unto them”—the whole people as well as to His disciples that He had chosen and given authority to baptize and confer the Holy Ghost upon the people—

“Behold, verily, verily, I say unto you, ye must watch and pray always, lest ye

enter into temptation; for Satan desireth to have you; that he may sift you as wheat;

“Therefore ye must always pray unto the Father in my name;

“And whatsoever ye shall ask the Father in my name which is right, believing that ye shall receive behold it shall be given unto you.”

That principle holds good in regard to the principle of prayer; and it is important and indispensably necessary that the Latter-day Saints should be a prayerful people. The Lord has so arranged that the Priests in the Church shall take particular pains to teach the people to pray and to walk uprightly before the Lord, and to attend to all the duties that devolve upon them in their families. Now, this is one of the peculiarities of the Latter-day Saints, as well as many others—not only the gathering, but the principle of prayer. There is not a man in this Church, who thoroughly attends to his duties, but what not only upon the Sabbath day remembers the Lord and worships Him, and renews his covenants at the Sacramental table, but every other day. Every morning and every night of our lives, it is held important and necessary, by the Son of God, that we should bow the knee before the Lord, and that we should remember each other, that we should remember the work of the Lord, that we should remember the necessities of the children of men, and that we should pray for them, that we should call upon the Lord and ask for the blessings which we require and the success which we are entitled to attain to in our ministry. For we are ministers, we are called of God and inspired of Him to perform this labor.

I thought the splendid exhorta-

tion by President Penrose was something very fine, intense, and beautiful for us to listen to, that we should be found ministering faithfully every day of our lives, every man who has received divine authority from the Lord—just as much in the Deacon, the Teacher, the Priest, the Elder, Seventy, and High Priest, as it is with the brethren who are called to preside in the Church, and the general authorities of the Church, and in the stakes and wards in Zion. Every man who has this divine authority is called of God and is expected to minister, and magnify that authority constantly—not just for a little while, not that they be called on a mission abroad, but at home. That is the condition of the brethren, we understand, who are called upon to preside in wards, stakes, quorums, and associations, and that go on missions, every man who is called to this divine authority, whatever the office or position in the Priesthood may be, it serves notice on him that he is expected to be a laborer, just like the president of a stake, the Bishop of a ward, the president of a mission, just like the president of a quorum or council, or the superintendent of a department, whether brethren or sisters. They are called and are expected to labor; it is so understood when they are set apart; and it is just as true of every other person baptized into this Church, confirmed, and receiving the gift of the Holy Ghost, and receive the Priesthood. The brethren are called of God and are expected to open their mouths and to defend the faith and advocate it and teach it, at home among themselves, in the family, with their neighbors, and on all occasions, and to preach it to

the world by the good examples of their lives. That is what is understood. So that this Church reaches out and cares for all, because of its organization, for there is no one neglected, everybody is recorded and registered. It is understood what the enrollment is of every ward and quorum and association, how numerous they are, the Sunday schools and the like. Everybody is looked after; somebody to care for everybody; no one left to himself entirely without anybody to care for him and sympathize with him. We sympathize with each other, counsel each other, we compare notes, and moderate, and assist each other in our lives and labors; and that is what is necessary.

We can't all come to Conference. A few of the brethren are always here. You always see President Smith here, and his brethren on the stand, and these leading brethren in the stakes, the High Councilors, Patriarchs, and so forth. These brethren can come, with a struggle, but they are nearly always here; they come out faithfully, and they are among the very choicest of brethren, and they seem to be under the care and attention of the general authorities of the Church, and we are kept in pretty fair condition. Now, that should be true of us, then; it is just as true and should be just as true with those who are under our influence and direction, wherever we are. We should be just as faithful and devoted as those under the direction of the Presidency of the Church. It is necessary, and it will take as much to save others as it will to save us; and the Lord requires of us that we shall be devoted and faithful, and keep the commandments of the

Lord, and serve the Lord, and honor Him, and walk uprightly in His presence all the time; and those that can't come here, we must go to them. For the people everywhere are represented and have their representatives here, and the brethren who can come here, the Saints that can meet together in this Conference, and in quarterly conferences, and ward conferences should go out to those that are abroad and that are not gathered together, and cannot come together, because of sickness and other conditions. So there is quite a percentage of the people who cannot very well come together. Some of them are sick and need attention, consideration, consolation, comfort, and encouragement; and that is the labor that devolves upon these men who bear the Priesthood.

I have felt, and I hold, that whenever a man receives the Priesthood he should receive some instruction from his Bishop, from his president, from his file leader, that will put him in the line of duty; that every Deacon shall be a worker, that he shall have some ministry assigned to him; and every Priest the same—just as well as for me to have a ministry, or anybody else. The divine authority of the Lord is not given to us simply to magnify us and that we may feel that we have an important office or position in the Church, and that it is going to save us. It won't save us, it would be better that we had not received it; as there are expressions, I think, in the Scripture, that it would have been better for some people that they had never been born than to be born, and to be worthless, wicked and corrupt. Now, I say that it would be better

for man not to receive the Priesthood, not to receive an appointment or calling, and not to be baptized in this Church unless he intends to serve God and keep His commandments. Our probation is not very long. We can't tell when it will end; it is liable to end any time; and it is imperatively necessary that every member of this Church should be upon his mettle, advised, established, encouraged and fixed in his purpose to serve God and keep His commandments, and do what is right. For every member in this Church has all the authority that is necessary for works of righteousness; and there is no limit or prohibition upon men doing good, but we have no right whatever to do anything that is wrong; we do nothing that is wrong when in the line of our duty. We are not required to do wrong, but always to do right and to deal justly by all men, whether they be Latter-day Saints or not, whether they be our neighbors or our friends, if they be the children of God, and they all are, it is our duty to treat them in the spirit of righteousness and of charity, and to teach the Gospel by that great and eloquent sermon of example. That is what we should do.

With the good things said about us today, I think I would never do anything wrong, after President Smith said the good things to the brethren, prominent in the Church; he feels as though they are growing and improving right along, possibly in better condition than ever before; thank the Lord. Let us endure and continue to the end, I pray in the name of Jesus Christ. Amen.

ELDER HEBER J. GRANT.

Saints becoming more favorably known
 —Remarkable instance of conversion
 —“Honest people can not be satisfied with a dishonest religion”—No compulsion possible in Church affairs—Tithing a free-will offering, and source of blessings.

I always rejoice in having the opportunity of meeting with the Saints in our General Conference, for the reason that we are always blessed, and built up, and strengthened in the Gospel of our Lord and Master, Jesus Christ. I believe that every Latter-day Saint, who has received a testimony of the divinity of the work in which we are engaged, is in duty bound to give his or her best thought and best endeavor for the advancement of the Gospel at home and abroad.

I am convinced, from my observation, and associations with people, that the Latter-day Saints are becoming better known, that they are becoming known for their true worth. I believe there are many people who have thought that we were vile, wicked, and corrupt, who are now learning that we are the exact opposite. In ancient days it was believed by many that the Savior of the world and His apostles were vile and wicked men, and all manner of evil was spoken against them, falsely; nearly nineteen hundred years have passed away since the crucifixion of the Savior, and men now know that His teachings, and the teachings of His apostles, and the examples that they set before their fellows were for the uplifting and the betterment of the people. As the years come and go, and people have become better acquainted with the teachings of Joseph Smith and of his successors,

and of the apostles in this latter-day work, they are becoming convinced that these teachings are for the betterment of mankind. There are many men who can join in saying what a friend of mine once said in a letter to me—and say it honestly and conscientiously—that the only religious people that he had ever known who lived up to their professions were the “Mormons” of Utah.

So long as we know that we have the truth, so long as we love the truth, so long as we live the truth, we need have no anxiety or care regarding what may be said of us. It can never hurt an honest man for a dishonest and lying man to accuse him of dishonesty. If we know within our own hearts that we desire the good of our fellows, that we are laboring for the advancement and the spread of truth at home and abroad, that we would not knowingly injure any man on earth, and that we would willingly do anything within our power for the benefit of our fellows, what harm does it do us, as individuals, or the cause of truth, for people to write the exact opposite or to speak the exact opposite, regarding us or the truth? There are many people who are deceived because of untrue things that are said and written, and of certain pictures that are being exhibited regarding us which are vile and wicked, and which we know are libelous. It is an old saying that a lie can travel around the world while truth is getting his boots on; but the fact remains that the truth will, eventually, come uppermost; and when people hear or see things that are detrimental to the Latter-day Saints, and then become acquainted with them and find

that the exact opposite to what they have heard and seen is true, concerning the life and character of our people, then we are bound to make friends of all such persons.

I rejoice that many men of great intelligence have been converted to the Gospel of Jesus Christ, men of great experience and knowledge. I rejoiced exceedingly while I was in Europe in distributing, or at least in urging upon the Elders to distribute, a tract known as "My Reasons for Leaving the Church of England and Joining the Church of Jesus Christ of Latter-day Saints." This document was written by Col. R. M. Bryce Thomas, a retired officer in the British army. While traveling around the world and stopping here in Salt Lake City, in the old Templeton Hotel, his wife was taken sick, and sitting in the sick room, looking across the street, he saw constantly in front of him, on the old adobe building that was torn down to make room for the Hotel Utah, the sign "Mormon Publications for sale here." He kept seeing it daily, and seeing it till it got on his nerves, and he finally went and purchased some "Mormon" publications, read them, and he studied the people, and he found that they were sober; he found that they were industrious. He learned from those not of us that we were particularly kind to the poor; that there was no class distinction. He found many commendable things; and among other things that he found, he said, was the most magnificent choir that he had ever listened to in his life; and he went away from here impressed with the people, with their devotion, with their honesty, with their integrity; and he pursued his study of the Gos-

pel and became converted—absolutely converted. It has been said that the tenderest part of a man's anatomy is his pocket; and this man has also been absolutely converted in his pocket, as the presidents from the time of his conversion until the present time, who have presided over the London conference can testify, because, on a certain day each month, a remittance of one-tenth of that man's income reaches the London conference, in addition to a donation for the benefit of the poor. His pamphlet of thirty odd pages gives his reasons for joining this Church; and they are reasons that cannot be answered and that cannot be gainsaid, and that stand out prominently and solidly for the divinity of the work in which you and I are engaged. They are substantial reasons for leaving the church with which he had been affiliated all the days of his life.

What has this Gospel done? It has gathered in from every land and from every clime, honest-hearted souls; it has gathered men and women who have honestly and conscientiously labored to ascertain the truth, many of whom have been members of the various sects of the day, trying to find that peace, satisfaction and comfort which the Gospel of Jesus Christ ought to bring. If this religion called "Mormonism" by the world, was in very deed what our enemies say it is—a delusion, a snare, and a fraud—do you mean to tell me that it would satisfy men and women of honor, of integrity, of honesty, that it would satisfy their very souls? That they could live to be seventy-five, eighty and eight-five, and in some cases past ninety years of age, and be associated with this work from their

early manhood and womanhood, and that every day, week, month, and year, from the time they embraced the Gospel of Jesus Christ, it would bring them peace, joy, and happiness? It is absolutely ridiculous to suppose such a thing. Honest people cannot be satisfied with a dishonest religion. Honest, upright, and diligent people cannot have their hearts, their faces, and their very souls filled with joy, satisfaction and peace with that which is a delusion, a snare and a fraud. I tell you, my friends, that this Gospel of Jesus Christ brings joy, and peace, contentment, happiness, and satisfaction to every soul that has embraced it, and who obeys it.

We hear a great deal about compulsion in this Church. Read section 121 in the Doctrine and Covenants; and I bear witness to you here today, that the men holding the Priesthood of God, the leaders of this people, the prophets of God from Joseph Smith to Joseph F. Smith, everyone of them, have exercised that Priesthood exactly as indicated in that section. "No power or influence can or ought to be exercised by the Priesthood only by persuasion, by long suffering, by gentleness, by meekness, by love unfeigned;" and it has been exercised that way. Talk about compulsion in obeying the law of tithing! I bear witness—and I know that the witness I bear is true—that the men and the women who have been absolutely honest with God, who have paid their tithing as religiously and as correctly as though God

were their partner, and when they settled up their accounts at the end of the year that they had made a just division, and they paid their one-tenth, I bear witness that those men and those women testify to all the world of the blessings of God that have come to them by the fulfillment of this law, and that God has given them wisdom whereby they have been able to utilize the remaining nine-tenths, and it has been of greater value to them, and they have accomplished more with it than they would if they had not been honest with the Lord. I bear witness that the people who have fulfilled this law of God have been blessed, and have rejoiced in the privilege of showing their gratitude to God in a substantial way, for His blessings to them.

I rejoice in the teachings imparted during this Conference; I rejoice in the Gospel of Jesus Christ; and may God help us all to be loyal, to be true, to be patriotic, to serve Him with full purpose of heart, is my prayer, and I ask it in the name of Jesus Christ. Amen.

The choir and congregation sang the hymn:

Redeemer of Israel, our only delight,
On whom for a blessing we call,
Our shadow by day, and our pillar by
night,
Our King, our Deliv'rer, our all!

Benediction was pronounced by Elder Lewis Anderson.

Conference adjourned until Saturday, April 6th, 10 a. m.

SECOND DAY.

In the Tabernacle, Saturday, April 6th, 10 a. m.

Conference was called to order by President Joseph F. Smith.

The Brigham Young University choir, of Provo, and soloists, under direction of Prof. Anthon C. Lund, with Prof. Claire Reid at the great organ, rendered the musical numbers at the morning and afternoon sessions of the conference, this day.

The B. Y. U. choir sang the hymn:

O awake! my slumbr'ing minstrel,
Let my heart forget its spell;
Say, O say, in sweetest accents,
Zion prospers, all is well.

Prayer was offered by Elder Hugh J. Cannon.

The choir sang an anthem, entitled "The earth is the Lord's."

ELDER HYRUM M. SMITH.

Gratifying condition of mutual confidence in Church Leaders and members.—Utah people urged to sustain Utah products and manufactures.—Vital statistics of Church evidence superiority of its members.—Physical power or weakness of parents transmitted to offspring.—Long life and health insured by keeping God's laws.

I am very desirous my brethren and sisters, of enjoying that good spirit, while I speak, that the brethren have enjoyed who have already spoken in this conference. My heart has been full of gratitude,

while I have listened to the words which have fallen from the lips of the Lord's servants. It is a splendid thing to have presiding over us, men of undoubted integrity and unswerving faith in the gospel of Jesus Christ, and the utmost confidence, as well, in the Latter-day Saints, who have taken upon themselves the name of the Lord Jesus Christ and have covenanted with Him to serve Him and keep His commandments, and to labor to build up His kingdom and to spread a knowledge of the everlasting gospel among the children of men. It must certainly inspire us, as a people, with confidence in the leaders of the Church when we hear them bear such fervent testimonies of the truth, when we are unable to detect the least degree of doubt, or unbelief or uncertainty in their remarks concerning this great latter-day work. I rejoice to have part with them in the work of the Lord, and to be numbered with the people of God in this dispensation. I rejoice because of the general faithfulness of the members of the Church, and because of good works that the Latter-day Saints have done and are doing, and I live in hopes that the work shall progress in the future, and that our accomplishments shall be greater in the cause of Zion as time goes on.

My mind has been occupied with a great many thoughts, since the conference convened, and it is a little difficult to gather such of those

thoughts as would perhaps be the most beneficial to utter. However, I suppose, that a Latter-day Saints general conference, would not be entirely complete unless some few words were spoken about our home industries. I have visited the "Utah Products Exhibit" that is now on display in the Vermont Building, and I presume very many of you have likewise been through that building, looking at those products of our state. I was gratified in seeing what has been accomplished by way of producing here at home the necessities and comforts of life. I was filled with a little greater pride in our State and in the people whose industry has brought about these results. We are certainly a favored people, in this part of the earth. The Lord has given us an incomparable climate; He has planted our feet upon the richest of soil. We have, the climate and the soil, and the water, and through the favor of God the proper blending of the elements that make for the production of those things that are beneficial and necessary to sustain life. Of course we have to make preparation. If we are tillers of the soil, we have to fertilize it, plow it, cultivate it; we have to select the seed and plant it with care, and watch it during its term of growth; and when this is done, almost invariably, our harvest is bounteous and our labors prove profitable. The fruits of our orchards are unsurpassed in excellence. Nowhere in our country, or in any other country, can there be produced better fruit than here in the valleys of the mountains; and the products of the farm, and field, and of the flock and herd, likewise, cannot be surpassed.

We are yet in our infancy with respect to the mill and the factory, and yet our mills and factories are now making many of the essentials and luxuries of life, which should fill us with gratitude to know that they are being manufactured here—things which have been imported very extensively heretofore. Now, I am a believer in producing at home everything necessary for our comfort and welfare as far as it is possible, and I am not a believer in importing those things which we ourselves can either produce from the garden, or the farm, or the orchard, or can manufacture in our various industries. I feel that those who have made this exhibition are worthy of commendation, and that no higher commendation could be paid them for their energy than to mention the good work they are doing, in a conference of the Church of Jesus Christ of Latter-day Saints.

I noticed the sign in the cabinet containing the products of the Knight Woolen Mills of Provo. It states that if every citizen, or individual who lives in the State of Utah would purchase one yard of the fabrics manufactured in those mills the company would not have to go out of the State for their business. I am satisfied that you cannot go out of the State and purchase better fabrics than are being manufactured now in the Knight Woolen Mills. I am satisfied, too, that everything that bears a Utah label is, or ought to be, the equal of, or an improvement upon a similar product no matter where it may be raised, manufactured, or put up; and the time should come—it ought to be here now, and should have come long ago—when the things

produced at home will be sought after and accepted, and demanded before anything else. Then it will be the same with respect to every industry, every home product, as with the woolen mills at Provo, that if we were to patronize them and support them, and use the products of our State, all of our present manufacturers, and many others, who will go into the manufacturing business, will find a splendid field for their operations. I commend again to the people of Utah, "Utah products" and I repeat the old *old* story that has been so often told from this stand, Let us patronize, support, and sustain our home industries, our home made goods, and give encouragement to those who have the determination or even the inclination to go into the business of producing at home the necessities of life for the support and sustenance of our bodies and the making of our homes comfortable and pleasant.

Now, much more could be said upon this subject but time will not permit, inasmuch as I would like to say a few words upon another subject which, also, except it was touched upon by some one of the brethren during our conference, the conference in my opinion would not be exactly complete. I want to speak just a word or two upon the question of the Word of Wisdom, another old story among the Latter-day Saints, but one, notwithstanding that it is "an oft told tale," has not altogether been learned to the extent of being remembered and practiced by all of the Latter-day Saints.

I was greatly interested last evening at the Priesthood meeting in hearing the report of Brother Wm. W. Riter, chairman of the Auditing

Committee of the Church, and of Presiding Bishop Nibley, concerning some of the statistics pertaining to the Latter-day Saints. I wish to refer especially to those statistics which had to do with the birth rate and the death rate among the Latter-day Saints. These statistics showed that the birth rate was high when compared with the birth rate of the country at large, and that the death rate was correspondingly low among the Latter-day Saints when compared with other peoples. It was stated that there are thirty-eight births per one thousand members of the church. I presume these figures refer to the stakes of Zion. It was also said however, that the rate is not as high as it ought to be among the Latter-day Saints; still it is high; but as long as it is not as great as it ought to be, I desire to encourage the Latter-day Saints more *faithfully* in fulfilling this great law that God has given, viz. multiply and replenish after our kind. To beget children, and rear them in the fear and admonition of the Lord, is one of the chief purposes of our being. The statistics show that, if we have thirty-eight to the thousand born in the Church, last year it means there were more than 12,500 children born among the Latter-day Saints. Then it was shown that six percent of these children died before they were one year old. We were likewise told that the death rate among children under one year of age, in civilized countries, was twenty per cent, and that 25 percent died before they reached their fifth year.

Now six percent is very low when we merely consider the percentage; but if there were more than 12,500

children born in the stakes of Zion last year and six percent of them died within the year what does it mean? It means that nearly 800, or well on towards a thousand of our little children, died before they were one year old; and *that*, after all, is a great calamity, a serious condition nearly a thousand children among us dying before they reach the age of one year. Untold sorrow and suffering have been endured by the fond fathers and mothers and families of these little ones who are taken from them in their infancy. Now, in my opinion, this is a far greater death rate among little children than should occur in the midst of the Latter-day Saints, and I believe that if the Saints would more fully serve God and keep His commandments—in other words, observe the laws of life and health—that far fewer of their children would die before they are a year old. A great many of them who now die would live, not only till they are a year old but live to grow and mature to manhood and womanhood, and become a strength and a power in the midst of the Latter-day Saints.

Our death rate was 8.6 per one thousand of our members. And that is a very low estimate, when compared with the deaths occurring about us in our country. When we look at the figures it means that two thousand eight hundred forty one Latter-day Saints died last year—of numerous complaints, various kinds of diseases, and by accidents and other causes, many of which troubles might have been avoided or overcome if the laws of God had been more faithfully obeyed. Thus an army of Latter-day Saints were destroyed last year largely as a re-

sult of disobedience to the laws of health.

Out of this number it was stated, however, that three hundred ninety-eight (398) died of old age. It was held up that this is a very remarkable showing, nevertheless it is not the showing that we ought to make and must eventually make as a people.

Our death rate must become much lower than that; and the percentage of those who die of old age must be greater than that. The time must come, and will come in proportion as we begin to serve God and keep His commandments, observing the laws of life and health which He has given, when most of those who die among the Latter-day Saints will lay down their bodies of old age, after they have fulfilled the full mission for which they have been created. We had a very renowned lecturer in our midst a short time ago, who declared that the three great plagues that decimated the race and destroyed life were: war; lust; and narcotism; and that the latter was destroying more lives than war. Now we are exempt from death to a very great degree, as a result of war. We are at peace, thank God. We are a peaceful people. We abhor bloodshed. We desire peace, that it shall prevail among men. And the second plague, I also thank God from the bottom of my heart, is not the cause of very many of the deaths among the Latter-day Saints, namely lust, which causes unspeakable misery and the death of untold thousands of people in our country and other civilized countries of the world; for as a result of evil and immoral practices children are born subject

to disease and are unable to cope with sickness when attacked. They come into the world handicapped. They are, some of them, deformed, some of them blind, many of them deaf, some are lame, and a great many are imbecile as a result directly of the immorality and lust of their progenitors. I say thank the Lord that this cannot be charged among the Latter-day Saints as the cause of many of the deaths in our midst. But I am not so sure about the third plague, namely narcotism, the use of so-called alcoholic beverages, intoxicants, the use of tobacco, and various drugs, and the use of tea and coffee.

I believe it can be shown that a great part of the little children, who die among the Latter-day Saints are born of parents who have transmitted to them, before their birth, the elements of weakness and disintegration as a result of their disobedience to the commandments of God, in partaking of the things forbidden in the Word of Wisdom. It is folly for men to suppose that they can break the commandments of God and that they will not suffer for so doing. Immoral practices of every kind stain and corrupt and defile those addicted to them, and likewise leave their mark upon the children; and their children, thus handicapped, have not the vitality, they have not the power to resist the inroads of disease and infection, and various kinds of trouble when they break out in our communities. On the other hand children of parents who have been true and faithful to God, in the keeping of His commandments, are endowed from their parents with stronger bodies and greater vitality and ability to with-

stand more successfully by far these things when they are attacked. "The iniquities of the fathers shall be visited upon the children unto the third and fourth generation of them that hate me," saith the Lord. The men and women who can be called them that hate God are the men and women who repudiate His laws and break His commandments, and defy Him by their disobedience. "But I the Lord will show mercy unto thousands of them that love me and keep my commandments." Therefore those who serve the Lord and keep His commandments, walking in His paths, observing the laws of life, transmit to their children the vigor, power, and strength to live and to grow, and to complete and fulfill the object for which they are sent into the world; and that object is to live.

God is the author of life, and not of death. He wants His children to live. Why, we are told that His very glory is to bring about the life, even the eternal life of man; and the Lord is anxious that we live in mortality successfully and long, and thus be better prepared to enter into eternal life in the hereafter. I would like to see the children of the Latter-day Saints so born—and they are entitled to be so born—that they may be exempt from these contaminating things and these destroying diseases that take away so many lives from among men. I am satisfied that only in the keeping of the commandments of the Lord can this be brought about; I am satisfied that by the keeping of the commandments of the Lord the prophecy of God shall be fulfilled, that in due time as the result of obedience,

children born shall live to be as old as a tree. None shall die until they die of old age, having fulfilled the measure of their mortal creation. Therefore, I exhort again the Latter-day Saints to live the law of God known as the Word of Wisdom, that they may enjoy and receive the promise of health and long life, and marrow in their bones, the power to endure, to run and not weary, to walk and not faint, and to put themselves in the condition where even the angel of death shall pass them by; for so the Lord has spoken.

I would like to suggest to the Relief Society sisters that they keep the Word of Wisdom; and I would like to commence at the very head of the Relief Societies in the Church, and go down through all the Relief Society sisters in the Church and plead with them who are the mothers, and the sisters who will be the mothers, of the children of God, to keep the Word of Wisdom that their children may be endowed with strength and power and vitality and energy, that they may live and not die. Besides, if you observe these laws, your faith in God shall be increased, and by virtue of your faith, you will have great power in the Lord to prevail in all the righteous desires of your hearts, even to the healing of the sick when perchance members of your household may be afflicted with disease, or accident, or trouble that threatens their lives. And what is more important than all, in addition to strong, vigorous bodies and active, bright minds, your children will grow up mighty in faith and the knowledge of the Gospel.

I would say to the elders in Israel who hold the Priesthood, keep the

Word of Wisdom; cease taking into your bodies forbidden and destroying things, such as narcotics of all kinds, that you may transmit to your children bodies strong and undeformed, and not weakened by disease or afflicted by deformity, or blindness, or deafness, or other disability. That you may be examples of righteousness before your children and before all men. I want to say to all you elders of Israel, and I can say it with the utmost thankfulness, that, so far as my knowledge goes—and I believe I know—the general authorities of the Church of Jesus Christ of Latter-day Saints, from the President down, are men who are setting an example before the people of faithfulness and obedience, with respect to the law of God known as the Word of Wisdom. They are not smokers of tobacco, nor drinkers of alcohol, nor of tea or coffee. They are exempt and free from those things, and they set us a good example. Let us follow that example and serve the Lord, and keep His commandments, that our children may be blessed unto the latest generation.

Now, may the Lord bless us and pour out His Spirit upon the Saints may we accept—oh, that the Lord could put into our hearts a willingness to accept—the advice and counsel that may be given to us from time to time, and fill our souls with a desire, above all, to serve the Lord, that we may live to fulfill our mission, work out our own salvation, train up our children in the way they should go that they may be prepared to spread the Gospel to the nations of the earth, and thereby become saviors of men, to call all men to repentance and to plead with them to turn from their

sins and serve God and keep His commandments, that they likewise shall be entitled to eternal life. May the Lord bless our brethren who shall follow in addressing this conference, pour out upon them that good Spirit, and use them as His servants, to speak to the assembled Saints, to their edification and advancement, to the strengthening of their faith and to the building up and promoting of all the glorious interests of Zion, is my prayer in the the name of Jesus. Amen.

"Lord God of Abraham," a baritone solo, was sung by Brother Lynn Gibb.

ELDER GEORGE F. RICHARDS.

Profound reverence for Jesus Christ and His mission—Resemblances in the life of the Savior and Joseph Smith—Unimpeachable evidences of the truthfulness of Joseph Smith's claims.

I sense very keenly, my brethren and sisters, the responsibility resting upon me in occupying this position, where I am expected to lead this vast congregation in profitable thought. I have absolute confidence in the power of the Lord to assist me, and believe that the faith and prayers of the Saints will avail much with the Lord. I therefore ask you, my brethren and sisters, to give me your faith and prayers, that I may be blessed and that you may be blessed.

The acoustic properties of this magnificent building are such that, if there were perfect quiet, a pin dropped on the stand could be heard in the most remote part of the building. That reminds me that we often, unconsciously, by the moving

of our feet, coughing, and moving about, disturb the congregation and make it impossible for some to hear. It also makes it necessary for the speaker, especially if he have a weak voice, to raise his voice so far above the natural tone that he disturbs himself.

I can bear witness to the truth of all that has been spoken thus far in this Conference, and I am thankful for it. I am sure that the faithful Latter-day Saints have received the same witness that I have had with reference to this matter.

In the hearts of the Latter-day Saints there are two names very closely associated, and very dear to us—the name of our beloved Savior, Jesus Christ, and our dear Prophet, Joseph Smith. The mission and labors of these two were not entirely unlike. We look upon the former as the noblest of all the sons of God, as the first born of our Eternal Father in the spirit, and the only begotten of the Father in the flesh, the Creator of all things, under the direction of the Father, the Redeemer and Savior of the world who voluntarily gave Himself to a life of sorrow and affliction, of trial and temptation, on whom was heaped all manner of indignities, who resisted all temptations to do evil, who denied Himself everything that was forbidden in the law of the Gospel, of which He was the author. He did all things that were required of Him, doing the will of the Father under all circumstances, and finally gave His life, a martyr, sacrifice upon the cross of Calvary, for all of our Father's children. This He did that we might be redeemed from the original sin, that we might live again immortal beings; that after we have laid off

these mortal bodies, our spirits shall take upon themselves again bodies which shall not be subject to death, nor to suffering as here in the flesh; also that we might be redeemed from the effects of our own sins and transgressions, and be saved with Him in our Father's kingdom, through obedience on our part to the laws and ordinances of the Gospel. We do love the Lord, Jesus Christ, our Savior. We love His name, and hold it most sacred, and we would not profane it. Only the base or the ignorant would do that.

We look upon Joseph Smith as one of the noblest of the sons of God, reserved in the spirit to come here upon the earth in these last days to be a prophet, yea the great prophet of the nineteenth century, of the dispensation of the fulness of times. His life was subject to sorrow and suffering, for his people, and he experienced constant anxiety and interest for the welfare of the Latter-day Saints and the children of men. He was persecuted as was the Savior, and was wont to swim in deep water, all the days of his short life; he was prosecuted in the courts, some thirty-nine different charges having been falsely brought against him, and he was as many times acquitted, for Joseph Smith was an innocent man. When the persecution became so rife, and he had thought to flee from it, that he might be of service perhaps for many years to come unto this people, whom he loved better than his own life, some supposed friends intimated that it was cowardice on his part to leave the people under these circumstances, and Joseph Smith remarked: "If my life is of no further value to this people it is not

to me;" and he returned. As he was going to Carthage, or about to go, he made this remark: "I am going like a lamb to the slaughter, but my conscience is void of offense toward all men;" and he met his death bravely. He was martyred and sealed his testimony with his blood. And we love him; he is our prophet, the prophet of the dispensation of the Gospel when we have figured, when it has been our privilege to tabernacle in the flesh. He has been the instrument in the restoration of the everlasting Gospel to earth, in the establishment of the Church and Kingdom of God, in the restoration of the Holy Priesthood, that power and authority to minister unto the children of men in the ordinances of life and salvation, and to preach this Gospel in all the world. The many revelations which the Lord gave through him to this people, for our enlightenment, for our comfort and joy, and our guidance through life, these all we appreciate, and it makes us to love more and more our dear and departed prophet, Joseph Smith.

We have received the witness of the Spirit, which has been promised to those who will do the will of the Father and yield obedience unto the ordinances of the Gospel. Through the Holy Ghost we do know that Jesus is indeed the Christ, the Savior of the world, and that Joseph Smith was a true prophet of God, and that this work in which we are engaged is the work of the Lord, the power of God unto salvation. While we cannot transfer this knowledge and impress of the Spirit of God to others, or transmit it to our offspring, yet the promise is to all that if we will

yield obedience unto the commandments of God we shall receive the Holy Ghost; and it is the office and mission of the Holy Ghost to bear witness of both the Father and the Son. No man can know that Jesus is the Lord but by the Holy Ghost; and by the power of the Holy Ghost we may know the truth of all things. So we promise to the people of the world that they, too, may obtain a testimony such as we have obtained, in the way in which we have obtained it; but there are other evidences, external evidences, I may say, which will appeal to the honest thoughtful man and woman, of the truth of the mission of the Prophet Joseph Smith.

I would like to refer to one evidence, which I think is one of the strongest evidences that we have of the truth of these things. I refer you to the time when Joseph commenced his ministry. He was living with his father's family in the township of Manchester in the State of New York. It was in the spring of the year 1820, and there was in that neighborhood at that time a great warmth of religious feeling; indeed, a revival of the various religious denominations. I give credit to that condition for the activity of the Prophet Joseph, in a religious way, at that particular time, for he attended their meetings, he read the Scriptures, and he was wrought up in his feelings. Being a virtuous, pure-minded, and conscientious young man, religiously inclined, he had a desire to join the church which would be recognized of the Lord, and to do his part; but it was difficult for him; in fact, impossible for him to determine which one of all these religious denominations was right. One day, while

reading the Bible, he came to the first chapter of James, reading the fifth verse, as follows: "If any man lack wisdom, let him ask of God who giveth to all men liberally and upbraideth not, and it shall be given him." Joseph felt that he, indeed, needed wisdom from the Lord, at that particular time, and he believed in the Scripture, and was impressed with the truth and importance of that statement, perhaps as much as was the author himself when he made it. He decided to approach the Father in prayer. Accordingly, he went out into the woods, and there for the first time offered a vocal prayer unto the Lord. It was a prayer of sincere faith, and it brought an answer. He tells us that there appeared above him a light which far exceeded in brightness the noon-day sun, and that as the light fell upon him he saw two heavenly personages standing in the light, immediately above him, in mid-air, whose brightness and glory defy all description; that one spoke to him, calling him by name, and said to him, pointing to the other, "This is my Beloved Son; hear Him." Joseph, remembering what he had come to ask and to pray about, asked the simple question which of all these religious denominations was right, that he might know which one to join. To his astonishment, he was told that they were all wrong, that those religious professors were corrupt, that they preached for doctrine the commandments of men, having a form of godliness but denying the power thereof, and that their creeds were an abomination in His sight.

Now, this story told by Joseph was either true or false; and upon

the truth or falsity of these statements "Mormonism," so-called, must stand or fall; for, if false, then would Joseph Smith have been stamped as a base deceiver of men, an imposter whom God never could have thereafter honored in the way in which Joseph Smith claims that He was honored and recognized of the Lord. Had the Lord any righteous work to accomplish surely He would not have chosen an imposter to represent Him. On the other hand, if true, then we might expect further manifestations of a similar character unto the Prophet Joseph; and so Joseph tells us that he did have other manifestations. He tells us of his receiving the golden plates from which the Book of Mormon was translated, and with those plates the urim and thummim, or the holy interpreters, by the use of which and by the help of the Lord, through His Spirit, Joseph was able to interpret the engravings upon the plates; and by the assistance of Martin Harris, Oliver Cowdery, David Whitmer and others he was able to publish the Book of Mormon. In that book, in the fifth chapter of Ether, is a prediction by the angel Moroni when he sealed up the records, that when the book should come forth the Lord would raise up witnesses to testify of its truth. And the Lord did raise up witnesses; but, in the meantime, on the 15th day of May, 1829, Joseph and Oliver say that the angel, John the Baptist, appeared and, laying his hands upon them, conferred upon them the Priesthood of Aaron, and that later Peter, James and John came and conferred upon them the Holy Melchizedek Priesthood, with power to build up the Church and

Kingdom of God upon the earth—to seal on earth and it should be sealed in heaven, to loose on earth and it should be loosed in heaven. Now, what I want to say is this, that if it can be proven that any subsequent event related by the Prophet Joseph, of a divine character, was true, then that evidence will prove the truth of all the events which preceded it, and must of necessity prove that the first vision which he had and what the Lord told him was true. I will refer you to the three witnesses of the Book of Mormon. I will not read their testimony, it is familiar to most of you, it is found in the front part of the Book of Mormon. Those three witnesses, who were raised up by the Lord, and whose testimony was published unto the world as a savor of life or death, according as the world should receive or reject their testimony, they certify that an angel of God came down from heaven—this was in the latter part of June or possibly in the month of July, in the year 1829—and that he brought and laid before their eyes those golden plates from which Joseph Smith had translated the Book of Mormon. They saw the engravings upon the plates, and they heard a voice from heaven saying that they had been translated by the gift and power of God, and they bear their testimony that they do know that the Book of Mormon is true.

Now, the angel had told Joseph that this book contained a history of the ancient inhabitants of this continent, and also the fulness of the everlasting Gospel, as it was taught by Jesus Himself unto that people. We have affidavits referring to the character and the tes-

timony of these men, many years after their first testimony, which go to show that they maintained their testimony to their dying days, notwithstanding two of them, Oliver Cowdery and David Whitmer, left the Church. If time would permit to bring forth this evidence, it does seem to me that it would be convincing to the honest in heart. Now, here is the thing, brethren and sisters, this point, these witnesses to the Book of Mormon, their testimony, and also the testimony of the eight witnesses that they saw the plates in the hands of the Prophet Joseph, and they hefted them, and handled the leaves which had been translated; these testimonies are also proofs that Joseph Smith's first story was true, that he saw the Father and the Son, and also that he heard that which he says the Son told him of existing conditions. They are also evidences of the truth of the statement that John the Baptist appeared and conferred the Aaronic Priesthood upon Joseph and Oliver; they are also evidences of the truth of the statement that Peter, James and John conferred upon Joseph and Oliver the Melchizedek Priesthood. They are also evidences of the truth of all those sacred and important revelations which Joseph Smith received as recorded in the Doctrine and Covenants, prior to that date. This, I think, is logic which must be accepted. In order to disprove any feature of all those statements it is necessary to disprove the testimony of the three and the eight witnesses to the Book of Mormon, which cannot be done. This is evidence of the divinity or the divine origin of the Book of Mormon, and evidence of the divine origin and

restoration of the Holy Priesthood, the establishment of the Gospel of the Lord, Jesus Christ, upon the earth.

We have joy in contemplating these things, and we say to the world that there are a multitude of similar external evidences which will appeal to you if you will but investigate. No man can hope to find out the truth without investigation. No man can hope to find out God without investigation, but the promise is that if we will turn unto Him, He will turn unto us; and if we ask in faith, and seek with a determination that when we obtain the light we will yield obedience to it, the Lord will lead us by His Spirit until we have a perfect knowledge and testimony of these things. I thus bear you my witness and testimony to the truth of these things, and pray God our Father to bless you my brethren and sisters and friends, one and all, that all may be brought to the light of the everlasting Gospel, and eventually to salvation in His kingdom, through Jesus Christ. Amen.

"The song of Ruth," a soprano solo, was sung by Sister Anna Newell.

ELDER THOMAS E. McKAY.

(Late President of Swiss and German Mission.)

Never before, my brethren and sisters, have I felt so keenly the necessity of the Spirit of the Lord to direct me as at the present time. I am very thankful, however, for this opportunity of making a few remarks upon the conditions that exist in the Swiss and German mis-

sion. I am thankful for the opportunity I have had of laboring among the people in the nations embraced in that mission. I am thankful because it has helped me to appreciate more than ever my beloved parents, my brethren, and my sisters. I always did love my father and my angel mother, but never before have I fully sensed the blessing that it is to a son, or to a daughter, to have such noble parents; and if any credit is due me for the labors that have been accomplished during the past three years in the mission field, I wish today, before you, my brethren and sisters, to give the honor to my noble father and to my angel mother. I thank my Father in heaven for such parents. I love, also, and appreciate my brothers and my sisters for the influence that they have had upon me.

I appreciate the brethren upon this stand. I am sorry, too, and have not yet become accustomed to being in a Conference here without seeing our beloved Patriarch, John Smith, upon the stand. This is the first Conference that I have ever attended without seeing him here, and also our beloved president, John Henry Smith. I am reminded, by the changes during the past three years, that the responsibility of carrying this work forward will soon devolve upon the young men and the young women of this Church.

I thank my Father in heaven for the privilege I have had of associating, during the past three years, with such noble young men as we have had in the Swiss and German mission. Your sons, over four hundred of them, passed through the mission office while I was there; and I am pleased to bear testimony to the integrity, the honesty, and the loyalty of these young men.

They are pure; they are living moral lives. Out of over four hundred and twenty young men who have labored there, only two have not been able to receive honorable releases, and one of them, since he has returned, is making good. I am pleased that I can make such a report. I am pleased also to state that, through the efforts of these young men, and the other young men who have been there before, and especially through the efforts of such men as Presidents Arnold H. Schultess, Hugh J. Cannon, Serge F. Baliff, Levi Edgar Young, and others who have presided over that mission, the mission today is in splendid condition. During the last three years over two thousand five hundred souls have been added to the Church.

It is true we are having some trouble in some of the cities in Germany, but this trouble, I believe, has been exaggerated. The people at home do not quite understand just what a "banishment," for example means. Some of the mothers who have sons there, think, perhaps, of Siberia when they read that word "banishment;" but I wish to correct that impression. My brethren and sisters, we are better protected in Germany today than the Elders are in Great Britain, or than the Elders are in our own America. The officials of the German government are not personally opposed to our missionary work. It is true they banish us once in awhile, but they do it because of complaints that are made against our missionaries, by some ministers, so-called. The officials who must act upon the complaints, as a rule, treat our missionaries quite courteously; in fact, they sometimes apologize for having to banish them. I wish to say

also that because of this trouble many of these officials, today, are investigating the Gospel. Our missionaries have been polite, courteous and pleasant to these officials. They have borne testimonies to them, and have given them our literature; and today many of these officials are doing all they can to favor our missionaries. As one told me, who had become acquainted with two of our missionaries who were banished, he said: "I have learned, through this investigation, that your young men here are the most moral young men with whom I have ever come in contact. Through their example I have become interested in your Church, and I wish to tell you, Herr McKay," taking my hand in both of his, as I said good-by, "that I will do all in my power to assist your missionaries and your members in their work in this nation. They are doing a good work. I would to God," he said, "that all our people were like your members in this country of ours."

In Hungary, which is also a part of our mission, we have freedom, and I wish to say also that that freedom was gained, very largely, through the influence of a young man who was at first prejudiced against us, and became interested in order, as he thought, to protect his sister. She was an "Israelite," as she called herself, a bright young woman who became interested in the Gospel, attended our meetings, and attended our choir practices. She and her brother were living together—orphans. Her brother became alarmed, and called her to task for visiting these "Mormon" meetings so often. She asked him, "Why do you object to my going to these meetings?" "Why," he said, "haven't you heard what kind of

people the 'Mormons' are?" "Yes," she said, "I have." "Well, then, why do you continue to go?" She said, "Where did you get your information regarding them?" "Why, I have read about them." "Who wrote those articles," she said, "friends or enemies of the 'Mormons'?" "Why," he said, "I read an attack that was written by a minister who has lived among them." "Do you believe," she said, "all the stories that have been written about us as Jews? Would it not be better for you to come to these young men personally, and visit their meetings, and find out for yourself what kind of people they are?" He said, "I will do so." The result was that he became interested in our meetings, and in the missionaries. After the first meeting he came to the missionaries and said: "Why don't you hold these meetings publicly? The people don't understand you; they are laboring under wrong impressions." He was told that we did not have the privilege of holding public meetings, that they had to be held as private meetings. He wanted to know the reason. The result was he made an investigation. He was a young lawyer, and through his efforts we obtained—and the efforts also, I may state, of our American consul—we received our freedom in Brossau, on the boundary line between Hungary and Roumania. This young man, who is now an attorney corresponding to our district attorney, made a trip from Brossau to Budapest, a twelve hours' ride and would not take one penny for his services.

Other examples could be given to show you that the officials of these nations are not personally opposed to the "Mormon" missionaries. I wish to state also that our Ameri-

can consuls throughout Europe, or that part of Europe belonging to the mission—Roumania, Austria-Hungary, Switzerland and France—treat us as American citizens, and, as many of them have told me, “It makes no difference to us whether you are Jews, Gentile, Mormon, or what your religion is, we will treat you as American citizens.” In Budapest we have our main Hungarian branch. Through the efforts of Elder Hill, who labored there, a number of tracts have been translated into that language, and a number of our songs; and the work is being carried on, now that Brother Hill is released, by Elders Spry, Parker and Johansen. These three young Elders are learning, and Brother Spry has made great progress in the Hungarian language. I am also pleased to state that progress is being made in France. We have a branch in Lyons, southern France, and several Elders in Menz; and now in Paris we hold regular services on Sundays, sacramental meetings for students and friends; and each Thursday evening a public lecture is given, and a musical program by our students. On Washington’s birthday, there were fifteen of our people gathered at our meeting place in Paris. Elder Barker of the B. Y. University is rendering great services for us in Paris.

The work in Germany is progressing, especially in the last two years, largely through our Sunday schools and choirs. In one of our Sunday schools, one of the last I visited, there were two hundred and twenty-two present, and out of that number seventy-five were children of non-members. These children become interested; they are placed upon the program, on the reviews

and their parents attend; in this way we meet the parents, and many of them are investigating the Gospel. Our choirs are making good progress, we have one organized in nearly all of our branches. I am pleased that I can make this report, and also to report that the people there, especially our members, are taking care of the Elders, and the members are paying tithing. I was told by one of the brethren, who had looked over the record, that our mission has a larger percentage of members upon the tithing record than any other mission or ward in the Church. The people are honest, and when they accept the Gospel they try to live it, and because of that they are being blessed and prospered. We are trying to keep them where they are; and because the majority of them are remaining, our branches today are larger than the average ward at home—that is, many of our branches. In at least fifteen branches we never have less than two hundred present at the meetings, and ninety per cent of our members attend the meetings.

I am thankful for the associations that I have had, especially with these four hundred and twenty young men. They have strong testimonies; they know, as I know, my brethren and sisters, that this Gospel is true; they know, as I know, that Jesus is the Christ. Thousands are asking the question today, and among them many so-called ministers: ‘Did Jesus ever live?’ or, ‘Is Jesus the Christ?’ My testimony to you, my brethren and sisters, is that God lives and that Jesus is the Christ. I know it as I know that I live. I know further that Joseph Smith was a prophet of the true and the living God, and that Joseph F. Smith, who

is at the head of the Church today, is also a prophet of God. I thank My Father in heaven for this testimony, because I have received it from Him, through inspiration; and for that testimony, my brethren and sisters, I am ready not only to spend six years in the mission field, but to devote my life in order to show Him my thankfulness.

God bless you, my brethren and sisters; God bless our missionaries, and those who have returned, that they may remember always that they are missionaries, representatives of the Church of Jesus Christ. God bless you all. Amen.

PRESIDENT JOSEPH F. SMITH.

I would just like to bear my testimony to you that the testimonies of my brethren, which have been so impressively spoken here today, and at other times, with reference to the divinity of the mission of the Prophet Joseph Smith, and of the gospel of Christ, and of the Son of God are true—for I know they are true.

The choir sang the anthem "Daughter of Zion."

President Smith read a telegram from John W. Young, expressing good-will to the Church and its leaders.

Benediction was pronounced by Elder Stephen L. Chipman.

Conference adjourned until 2 p. m.

AFTERNOON SESSION.

Conference was resumed at 2 p. m.

President Joseph F. Smith presiding.

The choir rendered a sacred chor-

us, entitled "Adoration," by Beethoven.

Prayer was offered by Elder Edward J. Wood.

A bass solo, "Within the Holy Temple," was sung by Brother Alva Woodward.

ELDER ORSON F. WHITNEY.

The Power of Testimony — Joseph Smith's Account of his first Vision—How he saw God—The Gift of Seer-ship—Other Instances of its exercise—The Church on Earth a Reflex of the Church in Heaven—The Speaker's Testimony.

"The pure testimony poured forth by the Spirit.
Cuts like a keen two-edged sword."

So runs the old hymn, and I have been forcefully reminded of that declaration during the meetings of the conference; in fact, it has fallen to my lot recently to hear more than one powerful testimony from the servants of God, not only in this conference but in other places, and it has set me to reflecting upon the conditions that surround us at the present time. It has more than once been pointed out that most of our missionaries, traveling in the world, are not men of experience, of eloquence and argument, but mere boys who can only testify, or who mainly testify and exhort. Some have deplored this condition, and have thought they saw in it one reason to justify in part a prediction said to have been made by Andrew D. White to Count Tolstoy, to the effect that the third generation of Latter-day Saints would turn from the faith. Their grandparents and fathers and mothers might be firmly rooted and grounded, but the third generation would

fall away. Some have feared that the Church would be weakened from the fact that our missionaries, most of them, are not men of experience, of learning and scholarship, but are the striplings of the community. These are the ones who are preaching the Gospel; they do not reach the scholars, the learned men; they are not capable, it is thought, of impressing men and women of maturity; and it is argued that this bodes no good to the cause of Christ.

I was led to reflect that it was the testimony of a boy, a mere lad, that opened the dispensation of the fullness of times, and I know of nothing more powerful, more searching, more beautiful, more sublime, than that plain and simple testimony of the boy Joseph. I thought it might be well to recall that testimony, and to read it in part—the testimony of the Prophet Joseph Smith:

“It was on the morning of a beautiful clear day, early in the spring of 1820. * * * After I had retired into the place where I previously designed to go, having looked around me and finding myself alone, I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so when immediately I was seized upon by some power which entirely overcame me, and had such astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me and it seemed for a time as if I were doomed to sudden destruction.

“But, exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to des-

truction,—not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such a marvelous power as I had never before felt in any being;—just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the Sun, which descended gradually until it fell upon me.

“It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me, I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other, ‘This is My beloved Son, hear Him.’

“My object in going to enquire of the Lord, was to know which of all the sects was right, that I might know which to join. No sooner, therefore, did I get possession of myself, so as to be able to speak, than I asked the personages who stood above me in the light, which of all the sects was right, and which I should join.

“I was answered that I must join none of them, for they were all wrong; * * * and many other things did He say unto me which I cannot write at this time. When I came to myself again, I found myself lying on my back, looking up into heaven.

“Some few days after I had this vision, I happened to be in company with one of the Methodist preachers, who was very active in the before mentioned religious excitement, and conversing with him on the subject of religion, I took occasion to give him an account of the vision which I had had. I was greatly surprised at his behavior; he

treated my communication not only lightly, but with great contempt, saying it was all of the devil, that there were no such things as visions or revelations in these days; that all such things had ceased with the apostles, and that there never would be any more of them.

"I soon found, however, that my telling the story had excited a great deal of prejudice against me among professors of religion, and was the cause of great persecution, which continued to increase; and though I was an obscure boy, only between fourteen and fifteen years of age, and my circumstances in life such as to make a boy of no consequence in the world, yet men of high standing would take notice sufficient to excite the public mind against me, and create a hot persecution, and this was common among all the sects, all united to persecute me.

"I have thought since, that I felt much like Paul when he made his defence before King Agrippa, and related the account of the vision he had when he saw a light and heard a voice, but still there were but a few who believed him; some said he was dishonest, others said he was mad, and he was ridiculed and reviled; but all this did not destroy the reality of his vision. He had seen a vision, he knew he had, and all the persecution under heaven could not make it otherwise.

"So it was with me, I had actually seen a light, and in the midst of that light I saw two personages, and they did in reality speak unto me, or one of them did; and though I was hated and persecuted for saying that I had seen a vision, yet it was true; and while they were persecuting me, reviling me and speaking all manner of evil against me,

falsely, for so saying, I was led to say in my heart, Why persecute for telling the truth? I had actually seen a vision, and who am I that I can withstand God? Or why does the world think to make me deny what I have actually seen? For I had seen a vision. I knew it, and I knew that God knew it, and I could not deny it, neither dared I to do it; at least I knew that by so doing I would offend God and come under condemnation."

I have never heard an argument or an oration equal to that; and so long as we have boys, striplings, who can speak by the power of God, who can testify by the Holy Spirit, we need not despair. Mormonism has in its hand the mightiest weapons that man can wield, divine authority and the power of pure testimony that cuts like a keen two-edged sword. Argument has its mission, and God can inspire an argument just as readily as He can a testimony; but there is something peculiar about the power of testimony. It is a pioneer. Argument may come afterwards and fill up the gaps, build the bridges and the cities; but testimony goes before into the wilderness blazing a trail, and marking out the way. Joseph Smith said, "I saw and I heard," and who can gainsay it, especially when the words are accompanied by the mighty power, the convincing power of the Holy Ghost? No argument can stand against it, and there is enough force and virtue in such a testimony to bring the whole proud world under condemnation if they reject it.

How did Joseph Smith see God? Many attempts have been made to explain away this wonderful mani-

festation, the latest and most grotesque attempt being one that would ascribe the glorious vision and all that has sprung from it, to a fit of epilepsy! I suppose this theory rests partly upon the fact that the boy according to his own statement, found himself "lying on his back, looking up into heaven." Because he knelt to pray, and then, after the vision, found himself upon his back, it is inferred that he underwent some paroxysm, that changed the posture of his body, and that this change was the result of an epileptic fit. But Joseph explains it all—he tells what he passed through. The power of the evil one fell upon him,—pounced upon him, and endeavored to destroy him. Is it any wonder that the posture of his body changed?

While wrestling with that dreadful power, which tied his tongue so that he could no longer speak, he continued to pray in his thoughts; for "prayer is the soul's sincere desire," and men can pray secretly as well as orally.—Joseph continued to pray, in secret, and at the moment when he felt that he must abandon himself to despair, he was delivered, he saw a light, he heard the voice, and communed in vision with those heavenly Beings. He received more than he asked for. His only desire, apparently, in going to the Lord at that time, was to ask which of all the churches was the right one, in order that he might join it. His question was answered, but it was not the greater part of that glorious manifestation. The part that was greatest was the part that did not speak. What he saw was greater than what he heard. He beheld the Father and the Son, and they were in the form of man—were

personages, to whom he spoke, and who spoke to him; and there and then was restored to earth, after ages of absence, the lost knowledge of the true God. But the skeptical say he only thought he saw these things—he imagined he beheld these personages; and the commentator already quoted made the profound discovery that it was during a fit of epilepsy that the boy became possessed of the idea that he had communed with heavenly beings. Anything but to receive the simple truth! Anything but to accept the word of a prophet, inspired by the Spirit of the Most High.

Did Joseph Smith see the Father and the Son with his natural eyes? No; Joseph Smith was a man like unto Moses, for just as Moses brought to the ancient world the lost knowledge of God, who commanded that men should have no other Gods before Him—so Joseph Smith brought back that same knowledge to the modern world. While translating the Book of Moses, Joseph rendered with his own mind this passage, in which Moses describes the manner and means by which he beheld Deity:

"But now, mine eyes have beheld God, yet not my natural but my spiritual eyes; for my natural eyes could not have beheld, for I should have withered and died in His presence." Pearl of Great Price, Book of Moses, Chapter 1, Verse 11.

Joseph Smith being the interpreter of these words of Moses, we may reasonably conclude that the way in which he saw the Lord was the same way in which Moses had beheld him.

Moreover, Joseph himself, with Sidney Rigdon, thus testifies:

"We, Joseph Smith, Jr., and Sidney Rigdon, being in the Spirit on the 16th of February, in the year of our Lord one thousand eight hundred and thirty-two, by the power of the Spirit our eyes were opened, and our understandings were enlightened, so as to see and understand the things of God * * * And the record which we bear is the fulness of the Gospel of Christ, who is the Son, whom we saw and with whom we conversed in the heavenly vision." Doctrine and Covenants, Section 76, verses 11, 12 and 14.

There is the explanation of it. No imagination, and no epilepsy; it was an actual vision, but one seen with spiritual eyes. Were we not all spirits before we took these bodies? Did we not walk by sight while in the spirit world, keeping our first estate, proving our right, demonstrating our worthiness to come here and walk by faith, and keep, if possible, our second estate?

It must not be forgotten, either, that Joseph Smith had the powers of a seer—that he was "a choice seer," one doubtless prepared from the foundations of the world, to do the work he did, and to see what he saw. There may be such a thing as inherent power of seership, inherent in the spirit, for aught I know; but at all events we may reasonably conclude that this man came into the world to see, and was endowed with power by the God of heaven for that purpose; and there need be no strained attempt at explanation.

There is something so marvelous about it, however, and this is a day that questions marvels and miracles—that men would fain do away with it. It is too wonderful for modern

thought. Just as they would discard the divinity of Christ and do away with His miracles, so would they do away with the wonders that lie at the foundation of the Church of Jesus Christ of Latter-day Saints.

And yet, it was "a marvelous work and a wonder" that Isaiah predicted, when he foretold the work of the Lord as pertaining to these days—a work before which "the wisdom of the wise" should "perish," and "the understanding of the prudent" should "be hid." Then why marvel when the miracles begin, or rather, why reject those miracles? After reading the Bible for centuries, why is not the Christian world prepared for God's marvelous work and wonder, and why does it reject the testimony of his servants in relation to it? It was by the gift of seership, and by the power of the Holy Ghost that Joseph Smith saw the Father and the Son. And he beheld the angel Moroni by the same gift and power, and received from him the record plates of the Book of Mormon. He saw in like manner John the Baptist, and Peter, James and John, and received from them the Priesthoods of Aaron and Melchisedek, under which authority this Church was organized on the sixth of April of the year 1830.

I am told that Joseph Smith had such power as a seer, that after he had received from the angel those plates, he could sit in his father's humble cottage, while the record was secreted at a distance, and could read what was on the plates and relate it to those around him.

President Joseph F. Smith, with the late Orson Pratt, the Apostle, had an interview with David Whit-

mer, I believe in the year 1877, and he related to them a wonderful experience of his own, when he was sent from Fayette, New York, to Harmony, Pennsylvania, to bring Joseph Smith and his scribe Oliver Cowdery to his father's home, where they might continue in peace the work of translation. David Whitmer said:

"When I arrived at Harmony, Joseph and Oliver were coming towards me, and met me some distance from the house. Oliver told me that Joseph had informed him when I started from home, where I stopped the first night, how I read the sign at the tavern, where I stopped the next night, etc., and that I would be there that day before dinner; and this was why they had come out to meet me. All of which was exactly as Joseph had told Oliver, at which I was greatly astonished."

Six months after the Church was organized, Oliver Cowdery, Parley P. Pratt, and other Elders started upon a mission to the Lamanites; and, coming to Kirtland, in northern Ohio, they preached the Gospel there, and gathered into the fold quite a number, among them Edward Partridge, who became the first Bishop of the Church; Algernon Sidney Gilbert, Frederick G. Williams, Sidney Rigdon, and my grandfather, Newel K. Whitney, with his wife, Elizabeth Ann Whitney. These disciples, hearing that the Church would probably move westward, began to pray for the coming of the Prophet. I have heard my grandmother and my father relate that when the Prophet came to Kirtland he drove in a sleigh and halted in front of the mercantile store of Gilbert and

Whitney. He sprang out, went into the store, walked up to the junior partner, and said: "Newel K. Whitney, thou art the man." Grandfather was astonished; he had never seen Joseph Smith till then—Joseph had never seen him with his natural eyes—and he answered: "Stranger, you have the advantage of me; I could not call you by name, as you have me." And the stranger then said: "I am Joseph, the Prophet. You have prayed me here. Now, what do you want of me?"

By what power did this remarkable man, Joseph Smith, recognize one whom he had never before seen in the flesh? Why did not Newel K. Whitney recognize him? It was because Joseph Smith was a seer, a choice seer; he had actually seen Newel K. Whitney upon his knees, hundreds of miles away, praying for his coming to Kirtland. Marvelous—but true!

Another incident in my grandfather's experience with the Prophet shows further this power of seership. In the year 1832, after Newel K. Whitney had become Bishop of Kirtland, they went down to Independence, Missouri, where Edward Partridge was Bishop in Zion, and while returning Bishop Whitney met with a serious accident. The coach upon which they were traveling had a runaway. The Prophet leaped from the coach and cleared the wheels, but the Bishop, attempting to do likewise was caught in the wheel and his leg broken in several places. As a result of this accident they were detained several weeks at Greenville, Indiana, where they put up at a public house; Elder Rigdon, their traveling companion, meanwhile going on to Kirtland. An attempt was made upon the Proph-

et's life by poisoning, so that he deemed it prudent to leave the place as soon as possible, and he proposed to the Bishop that they go at once. What followed is thus recorded in the History of the Church, as compiled and edited by Brother B. H. Roberts. This is the Prophet's own language:

"Brother Whitney had not had his foot moved from the bed for nearly four weeks, when I went into his room, after a walk in the grove, and told him if he would agree to start for home in the morning, we would take a wagon to the river, about four miles, and there would be a ferry boat in waiting which would take us quickly across, where we would find a hack which would take us directly to the landing, where we should find a boat, in waiting, and we would be going up the river before 10 o'clock, and have a prosperous journey home. He took courage and told me he would go. We started next morning, and found everything as I had told him."—Volume I, page 272.

Instances might be multiplied, if necessary. Not only by the gift of prophecy, but by the power of seership, Joseph Smith was able to forecast the future. It was by that miraculous power that he saw the Father and the Son. It was by that wonderful power that he and Oliver Cowdery saw Jehovah, Moses and Elijah in the Kirtland temple; and by which also Joseph and Sidney gazed upon the glories of the celestial, terrestrial and telestial worlds. By that marvelous power the Prophet, in all probability, beheld the great organization of the Church of God in heaven; for while organizing the councils and quorums of the Priesthood, he said:

"And it is according to the vision, showing the order of the Seventy, that they should have seven presidents to preside over them, chosen out of the number of the Seventy."—Doctrine and Covenants, 107:93.

Now, if he saw the Seventies in vision, why not the Apostles? Why not the First Presidency? Why not the stakes and wards, with their presiding officers, and even the auxiliary organizations? Who can say that he did not see them? Who can say that these quorums of the Priesthood, these auxiliary societies and associations, the Church of God in its entirety as it exists upon the earth, is not a reflex of the Church of God in heaven, so far as it is adapted to our present conditions, so far as it has been found necessary to organize it here; the eventual outcome to be a perfect Church, corresponding in every particular to the Church of the First Born; and this that the will of God may be done upon earth even as it is done in heaven?

Now, my brethren and sisters, I have never seen Joseph Smith; but I believe in him **just as firmly and fervently** as if I had seen him; I love him and revere his memory just as much as if I had known him in the flesh. I never saw Jesus Christ as Joseph Smith saw him. My gifts are different. I am not worthy, perhaps, of such an honor. If I have seen the Lord, it was in a dream; but it was enough—it was powerful enough for me. I saw Him, and I conversed with Him, and He told me what to do—but it was only a dream. I used to think that if any good boy would go and pray, the Lord would show Himself and speak to him just as freely as He did to Joseph. It was a

childish thought, and when I became a man I put away childish things. We all have access unto God. We can all receive revelation from Him, as President Smith has assured us; but men are not all the same; they do not all possess the same gifts, the same powers, the same privileges. There is one Spirit, but a diversity of gifts and manifestations. And when the Lord answers your prayers and mine, He will give to us, or send to us, or speak or otherwise manifest to us, according to our gifts, our capacities—and not those of someone else. But we can all have a testimony that this is God's work. I have that testimony. I believe this to be the work of the Lord. My name may be cast out as evil for that belief; I accept the issue; I believe this to be God's work; I know it is God's work; and I know that God knows that I know it; and I cannot and would not deny it for all the world. Amen.

Brother Leslie Hickman sang the sacred selection "Hosannah," as a tenor solo.

ELDER DAVID O. M'KAY.

Simple faith of the child should be emulated.—Surprising continuation of canards against the Church.—Utah publicity movement commended.—Advantages of residence in Utah enumerated.—Tribute to high character of Utah's "Mormon" citizens.—Futility of efforts to destroy the Church.

My heart is filled with joy for the rich outpouring of the Spirit of God during these meetings. Seldom if ever have I been more deeply impressed with the glorious and beautiful possibilities of the gospel of

Jesus Christ than I have during the sessions of this most successful conference. Oh, I am thankful to the Lord for my membership in the Church. I appreciate the fellowship and brotherly love of the servants of God. I have rejoiced at the glorious truths so eloquently portrayed to us by my beloved brother Whitney. I was particularly impressed with the simple remark that he used to believe, as a child, that he could go to God and talk to Him as he could talk to his earthly father or to an associate. In my soul I said, "and you could." I know that the simple faith of a child is answered by our kind Father in heaven in blessings and comfort to the little child. I will bear my testimony to that before this vast congregation. I know that God hears and answers the prayers of the child. I remember lying one night, trembling with fear. As a child I was naturally, or unnaturally afraid of the darkness, and would frequently lie wondering about burglars "bug-a-boos" and unseen influences. So I lay this night completely unnerved; but I had been taught that God would answer prayer. Summoning strength I arose from the bed, knelt down in the darkness, and prayed to God to remove that feeling of fear; and I heard as plainly as you hear my voice this afternoon, "Don't be afraid nothing will hurt you." Oh, yes, some may say—"simply the imagination." Say what you will, I know that to my soul came the sweet peace of a child's prayer answered. That is the faith which is inculcated into the minds of the Mormon boys and girls in every Latter-day Saint home throughout the land. I submit that where children are brought up in

close communion with our Eternal Father that there can not be much sin or much evil in that home. When a little suffering child burning with fever, will look up to his father and in simple faith say, "Papa, bless me," I want to tell you that from such homes arise the strength and the glory of any nation. Such are the homes of Latter-day Saints.

Why, then, do people revile the Church? Why do they think that we are not true Christians, that we are not loyal citizens, that we are not true men and virtuous women—and virtuous men, for there is but one standard of virtue in the Church of Christ for man and woman. We can exclaim with the prophet Joseph Smith, "Why persecute, for telling the truth?" Well, men and women who investigate the doctrines of the Latter-day Saints do not revile them, do not slander them; it is the men and women who are ignorant of what the Church is and what the people of God stand for; and their ignorance is played upon by malicious vindictive men who try to make capital out of the unpopularity of "Mormonism."

I have wondered recently at the means that have been brought to bear against the reputation of this Church, the most powerful known to this advanced twentieth century. First, the power of the pulpit. Almost universally, men who stand as guides to the people have felt it their duty to denounce the doctrines we advocate, to denounce the revelations of God through the Prophet Joseph Smith. Occasionally we have men come here who get a clear insight into what the Church is doing, who recognize the strength of the teachings as applied in the home life of the people, and who are brave

enough to declare to the world what they find. One of our brethren in Ogden, the Rev. Mr. Fisher, was brave enough to enlighten his fellow workers recently as to what he finds here. But, generally speaking, I say, the power of the pulpit has been arrayed against us. Following that, the power of the press. Has there ever been, in the history of the Church, such a wide spread attack, from the standpoint of the press, as there has been within the last few months? And it still continues, the latest being one of the London papers to publish to the world a lie against our state. And a stronger means of disseminating knowledge, even than the press, has been brought to bear against us. I refer to the motion picture show. When you read a book you depend upon the printed page for your mental pictures. If those characters are readily interpreted the reader will probably get the idea or the picture which the author intended to express; but when you may sit and see it acted, see it portrayed as naturally as though it were being enacted in the every-day life, then the mental pictures are given as definitely and as rapidly as the motions of the actors can portray them. I have here an excerpt from a letter of a young man who went into the missionary field a few months ago. He is the grandson of the late Apostle Franklin D. Richards, and is laboring in the mission from which so many of the founders of our church came, and among them his grandfather. He writes to his father Pres. Chas. C. Richards as follows:

"For the last ten days, the moving picture entitled, "A Victim of the Mormons" has been put on at different houses. Like the rest of

the pictures you have read about in the News this one is quite offensive to the 'Mormon' Elder. It is a foreign film, and portrays a 'Mormon' Elder enticing a young girl away from her home, taking her to Utah, eluding officers, etc. She tries to escape, and is rescued by her brothers, at which the Elder shoots himself." Continuing, he shows the inconsistency of it—the foreign officers, the foreign uniforms, the fake temple, and all that; and then says: "It is a shame that the men and women composing the national board of censorship for moving pictures cannot see the untruthfulness of the picture and reject it. Satan is surely filling the hearts of men and leading them astray from the true life. Last week we received a letter and a notice from the Evangelical Alliance of Greater Boston, called The Interdenominational Organization, to attend their service Monday, at 10:30. The subject for discussion—"The Mormon Hierarchy!" He and his companions accepted the invitation and listened to the remarks of two women whose attitude should be characterized as malicious, if it were not so pitiable. Commenting on the meeting he says: "You read her articles in the papers I sent you in December. It was just a repetition of that. Poor thing, she is getting worse every day. She will end in the mad house yet, I am afraid. Another woman took up the subject of 'Missionary and political activities of the Mormon Church,' repeated the same old lies about the missionaries, but praised Senator Smoot—said he was the greatest money senator in the Congress; that he was a very frequent caller at the White House; that he

was helping rule the nation; that Wall Street worshiped him—all told to emphasize her point that the Mormon Church was a great political machine, and if the people did not put it down, in a few years it would govern the country. She admitted that Senator Smoot was such a powerful man his influence was felt in Massachusetts legislature;" and so on. That is but one illustration. I cannot help but think of the attitude of that young man against those three forces which are being arrayed against his people. He and the two thousand other young men, who are in the field known that these ministers and motion pictures are defaming the character of the people of the Mormon Church.

Now, in view of these conditions, I hail with delight the movement now becoming popular, expressed in the slogan that hangs opposite the south gate of the temple block, and which I hope every man and woman in this State will echo from the bottom of his or her heart; it reads: "I am for Utah." It behooves every man and woman to be true to the standards of this State; and if we can be, we need not fear for any of these attacks from the outside. Eighty-three years ago this month the Lord said to the Prophet Joseph Smith, by way of comfort, and through him all the little Church, or the people who composed the Church at that time: "Fear not, little flock: do good; though all earth and hell combine against you, if ye are built upon my rock they cannot prevail." Just consider those few words, "Fear not little flock; do good." That is characteristic of the attitude of this work today—a calm-

ness, a dignity, an independence that puts it above all these trifling, yet sometimes disgusting attempts at persecution, at reviling, and slandering. Indeed the attitude of the Church is wholly in keeping with the admonition given by the apostle Paul:

"Recompense to no man evil for evil. Provide things honest in the sight of all men.

"If it be possible, as much as in you lies, live peaceably with all men.

"Avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.

"Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

"Be not overcome of evil, but overcome evil with good."

That is just the effort that is now being put forth by the men who are back of this Utah movement, I believe. I was delighted to hear that the publicity bureau of this state is now sending out two hundred letters daily. I suggest that they keep in mind this statement, "Provide things honest in the sight of all men."

What are some of the honest statements that may be made about our State? When a man seeks a place for a home, he naturally asks the question: What will it do for me and my family in a material way? What may I obtain in an educational way? What does it offer socially? What is the spiritual standing of that community? Utah already ranks among the highest in all these features. In productiveness Utah's soil ranks among the first; indeed, for the production per acre, of the staff of life, Utah ranks second among all the States in the Union, and that too in the face

of the fact that three-fourths of the land producing wheat is what we call dry land that is, the wheat is produced on dry farms; and yet in the productiveness of the soil, she ranks, among all the states, second. In regard to the other cereals she ranks alternately first and second, oats, barley, potatoes; first in the production of sugar beets. Utah was the first State in the Union to raise a sugar beet on irrigated land. Utah was the first State in the Union to build a sugar factory, by machinery manufactured in the U. S. Utah ranks high, too, in offering advantages in stock-raising, mining, and fruit growing. How does she stand educationally? In the school year 1909-10 the state spent over three million dollars for the education of the boys and girls. The school property of the state is worth over six and one half million. The state institutions the University, and Agricultural College rank among the best in the country—The School of Mines in our State is among the best, I am informed, in the United States. From the School of Arts and Sciences, from the School of Law and Medicine, the students are admitted in any of the Universities of this country on an equal basis with the graduates from their own schools. Our Agricultural College, particularly, with the extension course, is an inspiration to all the farmers and stock raisers throughout this land—none better anywhere can be found. In addition to the excellent public school system, the Church is supporting a system comprising twenty-eight high schools, at an additional expenditure of over three hundred and sixty thousand dollars annually, thus furnishing high

school training to nearly ten thousand students. No better general educational advantages can be found anywhere, no matter where you go; and the result of it is that there are more people in this state who can read and write than can be found in any other state in the Union excepting, possibly, three. It is a little difficult to ascertain just the standing of Utah in regard to that. There are three ahead and I think one other on an equal basis.

Socially, how does she stand? Why, let this answer: a testimony of a United States consul concerning the boys whom he has met. Now, you know who these boys are. They are from your home, farmer. They are from your home, business man. They are from your home, school teacher. They are picked up from all parts of the Church; and so their standing is a fair index to the social conditions of the people. This is what he says.

"It is fair to state that for a clean, moral, economic life, for gentleness, and courtesy, and for a proper appreciation of their position as visiting foreigners, they form aside from their religion, the truest and most worthy types of the modern American citizen. They make no display of money. They do not talk of the power of the United States and backwardness of Europe. They seek the beautiful and the good, and take back with them to their homes the ambition for better and greater things for their people and for their country."

And of whom does he speak thus? As an illustration of the men he met, he says:

"Of five missionaries interviewed by me, one young man came from a position as clerk in a clothing store in Logan, Utah; another had been an ordinary painter in Ogden; another a carpenter in Salt Lake City; the fourth

had been a country school teacher; and the fifth had come from high school."

Socially, what kind of men and women may we meet? I have just been thinking of the presidencies of stakes, the bishoprics of wards, the young men and young women comprising the stake boards, the army of priesthood working in the high council—aggregate those workers and where in all the world can be classed a purer set of men and women? I am not given to say repeatedly that we are the best people on earth, and all that; because we have so many weaknesses, and we fail to reach our pretensions; but in these officers, we have a class of men and women who will compare socially and morally with any group of men and women in the world, the percentage of purity, I am sure, ranking near ninety-eight or ninety-nine per cent. I know them and so do you. Where do these men and women come from? Why, from the homes of the Latter-day Saints, representing all the people, wherever you find them located—no specially picked men. It is true, they are chosen because of their service and their ability to serve others; but they are generally representative of the social standard of the people.

Finally, what is the religious condition? Here, we find the headquarters of the Church of Jesus Christ, an organization where every man is a minister of the gospel; nearly one hundred thousand men and boys holding the priesthood, everyone of whom should be a minister, everyone carrying responsibility or doing good to his fellow men—and that too in an organized systematic way. Go into the homes; there you will find the true Latter-

day Saint and his family kneeling down before he partakes of his breakfast in the morning, gathering his wife and family around him and offering up his petition to his God. There the children take their turns in prayer. The same scene you will find at night, From these families men go out to preach the gospel—special men? Yes, special men like the one picked out from a little southern town here a short time ago. A prosperous business man received a call to go out to preach the gospel. He left his business, left all, and went to his missionary field so far away from his home that, to use the expression of one of the elders, if he had gone any farther he would have started back home. Down here in Thistle, only a week or two ago, I met his son a young man who had in charge several cars of cattle. He introduced himself; he said, "I heard you a few weeks ago, while visiting a conference." During the conversation I learned that when his father received the call to go on his mission, with only thirty days notice, it devolved upon the son to lead in the support of the family, and to keep his father out in the missionary field. He said, "I was not equal to running his business, yet, I am doing my best;" and he added "We are succeeding;" and he is. The more I think of that circumstance, the more deeply impressed I am with it—the father out preaching the gospel. Why, Because he knows the value of life; because he knows the Gospel of Jesus Christ is restored, his only motive being to preach that truth to the world—And here is his boy assuming the responsibilities of manhood, carrying on the work, supporting not only himself, but his father's family,

and his father in the mission field. Talk about development! Thank God for the Church that picks its young men up that way and puts responsibility upon them. For Utah? Yes. For the Church of Christ? Always. And if we can only be true to what we know is right, to what we know is the gospel of Jesus Christ, "Though all earth and hell be arrayed against us, they can not prevail."

God help us to go forth from this conference imbued with the Spirit of the Lord, that every man and woman who has an opportunity to work in the Church—and that means all—may be determined to live a life of virtue and purity that will command the strength of the world, and the admiration of it. In short, let us provide things honest in the sight of all men. If it be possible, so far as in us lies, let us live peaceably with all men—not overcoming evil by evil, or being overcome by evil, but overcoming evil with good. Then will the Church stand as a light to the world. That is her destiny; and though enemies may hurl their shafts to destroy, they will fail just as the beetles and the moths fail to obliterate the electric light in the street. Once in a while, perhaps, you have seen the light flicker when one would fall and be consumed; but next morning if you walked past, there on the ground you saw the beetles and the moths. They lost their lives in their vain and blind attempt at striking out the light. So must it inevitably be with those who oppose the Church of God. Men, misguided and ignorant may hurl themselves against it; but after all, if the members of the Church will only be true when the mists of ignorance and prejudice shall have cleared away, and

we stand in a true light, we shall find that every shaft that has been hurled against Zion has fallen; every tongue that has been raised against her has been confounded. God help us to be successful, to be true to the testimony; through Jesus Christ, Amen.

PRESIDENT JOSEPH F. SMITH.

I realize that it is a little late; but as this is the sixth day of the month, the anniversary of the organization of the Church, I would like to have presented the authorities of the church, for the action of this conference, at this meeting, before we adjourn.

AUTHORITIES SUSTAINED.

Elder Heber J. Grant presented the General Authorities of the Church, to be voted upon by the assembly, as follows:

Joseph F. Smith, as Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, as First Counselor in the First Presidency.

Charles W. Penrose, as Second Counselor in the First Presidency.

Francis M. Lyman as President of the Twelve Apostles.

As members of the Council of Twelve Apostles: Francis M. Lyman, Heber J. Grant, Rudger Clawson, Reed Smoot, Hyrum M. Smith, George Albert Smith, George F. Richards, Orson F. Whitney, David O. McKay, Anthony W. Ivins, Joseph F. Smith, Jr. and James E. Talmage.

Hyrum G. Smith, as Presiding Patriarch of the Church.

The counselors in the First Presidency and the Twelve Apostles as Prophets Seers and Revelators.

First Seven Presidents of Seventies; Seymour B. Young, Brig-

ham H. Roberts, Jonathan G. Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart and Levi Edgar Young.

Charles W. Nibley, as Presiding Bishop, with Orrin P. Miller and David A. Smith as his first and second Counselors.

Joseph F. Smith, as Trustee-in-Trust for the body of religious worshippers known as the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, as Church Historian and General Church Recorder.

Andrew Jenson, Brigham H. Roberts, Joseph F. Smith, Jr., and August W. Lund, Assistant Historians.

As members of the General Church Board of education: Joseph F. Smith, Willard Young, Anthon H. Lund, George H. Brimhall, Rudger Clawson, Charles W. Penrose, Horace H. Cummings, Orson F. Whitney, and Francis M. Lyman.

Arthur Winter, Secretary and Treasurer to the General Church Board of Education.

Horace H. Cummings, General Superintendent of Church Schools.

Board of examiners for Church Schools: Horace H. Cummings, chairman; George H. Brimhall, James H. Linford and Willard Young.

Auditing committee, William W. Riter, Henry H. Rolapp, John C. Cutler, Heber Scowcroft and Jos. S. Wells.

Tabernacle choir: Evan Stephens, conductor; Horace S. Ensign, assistant conductor; John J. McClellen, organist; Edward P. Kimball and Tracy Y. Cannon, assistant organists; George C. Smith, secretary and treasurer; Noel S. Pratt, librarian; and all the members.

Duncan M. McAllister, as Clerk of the Conference.

Trustees of the Brigham Young University: President Joseph F. Smith, Jesse Knight, Wilson H. Dusenberry, Susa Young Gates, Reed Smoot, Stephen L. Chipman, Lafayette Holbrook, Jonathan S. Page, Richard W. Young, Willard Young, Joseph R. Murdock, Joseph F. Smith, Jr.

Each and all of those named were duly sustained in the positions designated, by unanimous vote of the congregation assembled in Conference.

PRESIDENT JOSEPH F. SMITH.

I would like, also, to say this, that Brother Hyrum G. Smith, who has been selected to fill the vacancy resulting from the death of the late Patriarch John Smith, is a literal descendant of John Smith, but he is his grandson, and not his own son. The grandson has been a clean, pure, intelligent boy; he has been faithful and exemplary throughout all his life, and has never been addicted to any habits that he had to abstain from, to be in harmony with the principles of the gospel. The question of looking over the children and grandchildren of the Patriarch was submitted to the twelve apostles, as it is the duty of the twelve apostles to look after, and select, and ordain evangelists in the church; and after due consideration, they have unanimously recommended the grandson of the late Patriarch to fill the place of his grandfather.

ELDER B. H. ROBERTS.

The title of the beautiful anthem that will now be sung by the B. Y. U. choir is "The Lord hath brought again Zion."

Brother Arthur Shepherd's attention being called to the poetic character of this passage, he seized upon it, under a seeming spirit of inspiration, and wrote the music in which the words are set. When his composition was submitted to the music-publishing house in Boston, they asked him, by letter, where he found those beautiful passages of scripture.

I may say that in this anthem there is a concentrated expression of the great and true principles and message of God in the great last and new dispensation. There are two parts, the first of which is rendered in a solo; the second part as the chorus. The first part is recitative in its nature, and comes at the close of a solemn declaration of the Lord to the effect that those who reject His servants reject Him. And now the words of the anthem: (See Doctrine and Covenants, Sec. 84, verses 99 to 102).

The choir then rendered, in splendid style, the anthem referred to, Prof. Charles R. Johnson singing the tenor solo parts.

PRESIDENT JOSEPH F. SMITH.

I think it is generally understood, by the congregation, that the choir which has furnished us music today is the Brigham Young University Choir. Brother Anthon C. Lund is the leader. We feel to thank them for the most exquisite music they have furnished during the two sessions of this day; and we pray that the Lord will bless them henceforth and forever, in the good work that they are doing.

Benediction was pronounced by Elder Joseph R. Shepherd.

Conference adjourned until Sunday, April 7th, at 10 a. m.

THIRD DAY.

In the Tabernacle. Sunday, April 7th, 10 a. m.

The stand was tastefully draped in white bunting interspersed with green leaves. Pots of Easter lilies added to the beauty and symbolism of the decoration.

Conference was called to order by President Joseph F. Smith, and he announced that an overflow meeting will convene this morning, in the Assembly Hall, for the benefit of the many who cannot be accommodated in the overcrowded Tabernacle.

The Tabernacle choir sang the anthem "Unfold ye portals, everlasting."

Prayer was offered by Elder Wm. H. Smart.

An Easter anthem, "Christ is Risen," words and music by Prof. Evan Stephens, was rendered by the choir; Sister Rose Smithen and Brother Carl Samuelson sang the solos and duets.

PRESIDENT JOSEPH F. SMITH.

I would like to say to the congregation that the last beautiful song sung by one of our sisters, and one of our brothers, and by the choir, entitled, "Christ is Risen," is the latest production of our own Evan Stephens; but I trust it will be by no means the last.

ELDER ANTHONY W. IVINS.

Mexico a splendid country, but its people unfortunate—Possible intervention fraught with serious consequences—Condition of law and reason needed to bring peace—Murderous opposition always preceded civil and religious reform—The Gospel of Christ a present-day necessity.

On Thursday last I returned from Mexico, that country where nature has so abundantly scattered her bounties, but where men appear to so little appreciate their surroundings, and the blessings which might be theirs if they would only reach out their hands and take them. It is a good country, a country with great agricultural resources which have hardly been touched, a country which produces more silver than any other in the world, a country inconceivably rich in gold and copper, a country with fifteen millions of people waiting for men of intelligence to establish the mechanical and industrial arts under conditions which should be as favorable as in any other place in the world. The farms down there are not being cultivated to the usual extent. The railroads are idle; they are out of commission, except as they are carrying bodies of armed men from place to place, men who are engaged in mortal combat. Many of the mines are closed down, and the mills are idle. The workers are engaged in war instead of those pursuits of peace

which make for the betterment of countries and communities.

We can hardly appreciate and understand it here, with our peaceable surroundings. It hardly seems possible to us that in this age of reason, this age of intelligence, when railroads, and the telegraph and telephone have brought mankind in all the world into such close association that we have become, to a great extent at least, or should have become one great family, that it would be possible for men—men of one race, professing one religion, who ought to have but one general purpose—to be engaged in civil war, but it is the case down there nevertheless. We can scarcely understand and appreciate how intensely we are interested in that struggle. There are many thousands of Americans in the Mexican republic. There are four thousand Latter-day Saints there. They are scattered, the Americans are, from Chihuahua on the north to Yucatan on the south. They are without adequate means of protection. They own hundreds of millions of dollars of property in that republic, property which has been purchased with good money. That property, too, is without adequate protection. So the present revolution in Mexico has to deal with questions which have never existed in any of the many revolutions which have occurred in that country in the past; for not only Americans and American interests are involved, but the interests of other foreign nations; and it goes without saying that unless the people of that country shall prove themselves capable of giving proper protection to those foreign interests which exist that someone else must give protection to them.

We all know what that means. It means that this responsibility, this burden, will devolve upon the United States. I do not know whether we appreciate, or not, what it would mean to us should it become necessary for our government to assume to discharge this duty, this solemn responsibility which rests upon it. I view such a contingency, such a possibility, with abhorrence. It is an easy thing for us to talk about intervention in Mexican affairs by the United States. It is an easy thing for us to say that American interests are not protected. It is an easy thing for us to talk about the protection that is given to English subjects and German subjects throughout the world and to complain, perhaps, that similar protection is not given to representatives of our government. We must not lose sight of this one fact, that intervention upon the part of the United States, in Mexican affairs, means war. War means that at least one hundred thousand men representing the flower of American manhood will be needed before that country could be pacified. It means that men from Washington and Oregon, from Montana and Idaho, from Wyoming and Utah, California, Colorado, Arizona, and New Mexico, this entire Pacific slope, will be marched into that country; and if they go many of them will never return. That is what we are face to face with today, just as near to it as it is possible to be without becoming involved in that struggle. I thank the Lord with all my heart that there stands at the head of this nation a conservative man, a careful man, a good man, a man of tolerance, a man of patience, a man who stands for peace and for the adjustment of

those differences which arise between individuals, communities and nations by peaceful means, by resort to reason rather than resort to arms. I pray God that He will so overrule that the United States may not be involved in war with Mexico or any other country; and that ought to be the prayer of every Latter-day Saint; it ought to be the prayer of all American men and women who have the welfare of their country and their people at heart.

What is this trouble all about down there? That is what I have been thinking of while I have been away. Is there any condition in Mexico which might not be adjusted by resort to reason? Is there a condition there which might not be adjusted without the shedding of blood? Not at all. If men would be subject to law, if they would only honor, sustain, and uphold the wholesome and good laws which exist in all civilized countries, it would not be necessary to resort to arms in order that the rights of people might be maintained. I am not going to discuss the responsibility for this struggle—whether it rests with the common people who have arisen almost unanimously in the northern part of the republic, and demanded social and economic reforms, or whether it rests with the administration, with the government of that country, which has not been as good to the masses as it might have been in the past. I shall not discuss this. The condition exists. The remedy so far as I am able to observe, and the only remedy must be respect of law. Whenever people go outside of it, whenever they assume by force to accomplish that which they should accomplish by reason and by argu-

ment, by resort to the ballot to which they are entitled, they place themselves without the protection of the law; and that is what the common people down there have done. And whenever a government or an administration shall assume to pervert the law, shall entrench itself with power, and disregard the cries of the masses it cannot expect but that confusion will result.

So there is a great problem being worked out down there. The end no man can tell. I have been wondering since I have been there whether we are any better prepared in this twentieth century to adjust the differences which arise between men, between individuals and communities and nations, by reason, than we have been in the past. We ought to be; I hope that we are; but I tell you in reviewing conditions as they exist in the world, it appears to me that we have very much yet to learn. I do not remember in the history of the world any civil reform that has ever come to it that has not been established by force of arms. I do not remember an instance where a king or a dynasty, a power that has become established and has entrenched itself with armies and navies has ever yielded it up except by force of arms. It was the case in England. King John would never have yielded to the demands of the barons at Runnymede, and given us that great fundamental charta of English liberty, had he not been forced to do it; and yet the demand was only a reasonable one. The French revolution with all its horrors, its injustice, and the barbarous things which characterized it, nevertheless, made for the betterment of

the French people. German liberty was only acquired at the expense of the shedding of blood. Here in our own country, notwithstanding the fact that we demanded of England only that which was justly ours, only to be properly represented, that we might have an equal voice in government, as we bore an equal proportion of the burdens of government, they turned a deaf ear to our prayers. That right had to be established and maintained by force of arms. It seems to me that it might have been avoided. It seems to me that the harmony of the race might have been maintained, a great confederation established by which the rights of all would have been recognized, every man, every division, every part of the English empire granted the rights and privileges which belonged to it, without the shedding of blood, could reason have prevailed. I have never believed that the great civil war—the most disastrous war that this republic has ever known—was a necessity. I have felt that great responsibility rests with someone, those people who broke away from the confederation of states, who incited the animosity, the anger of the South against the North, and the North against the South, until the country was involved in civil war. I have thought that it might have been avoided, that the emancipation of the slaves could have been accomplished—I do not suppose there is a man in America today who will not admit that that was a proper thing to do, an act of justice to that race and people—by those pacific means which were recommended first, so far as I am aware, by the founder of this Church. I believe that it was possible.

Just the same with religious reforms. My brethren and sisters, I know of no religious reformer who has ever come into the world, demanding the most simple justice, demanding only that which was right, that which would improve the condition of human kind, that has not been persecuted, that has not been killed. It was so with the Savior of the world, and yet we know that He advocated righteousness; but the fact was, and is today, people become so committed to existing things that they are exceedingly reluctant to accept anything which comes in contact with their preconceived ideas of right and wrong. So the Jews refused to accept Christ as the Savior of the world. They rejected His doctrine; they persecuted and crucified Him. Then, after a while, from the Church which He established, there evolved another system of religion, taking upon it the name of Christ, but in reality being anti-Christ, for it failed in all those things which He essayed to do, and did the very things which He opposed and condemned as wrong. The inquisition came; men were not permitted to worship God according to the dictates of their own conscience. The Duke of Alva went over into Holland and slew those people by thousands. Why? Had they done anything wrong? No; they only desired to worship the Lord as they saw fit; they only claimed the right to separate themselves from the Catholic church; but the church refused to admit it. If they had been governed by reason, and by those universal laws which guarantee to men the right to do as they please, so long as they do not in any way con-

flict with or infringe upon the rights of their fellows—that was all those Hollanders asked; but they were not to be left to do that in peace. So in France, the massacre of the Protestants there, and the persecutions of the early Protestant church in England; I cannot think of an instance—why, they would not even allow Quakers to unite together for peace, and in opposition to war, without persecution. They put them to death; they buried them alive, and those Quakers stood there and permitted their bodies to be buried, without resistance. And that was done in the name of justice!

The Bible could not be published and circulated among English people that they might become familiar with the word of the Lord, without opposition; and that opposition came, mind you, from the organized government itself. The only accusation made against John Wycliffe was that he desired to make the Bible as common to the people of England as it was wont to be to learned men and clerks; and for this, when the old man finally died, they took his body, heaped indignities upon it, burned it, and scattered the ashes abroad, that they might obliterate, as far as possible, his memory. And that was his only offense—he desired that the people might know the will of God by being made familiar with His word as it was contained in the Holy Scriptures. They did worse than that with Tyndale. After printing was invented, and he began the publication of the Bible, he was burned at the stake as a heretic; his last words were, “Oh, Lord, open the eyes of the King of England.” There was no offense in

him; he only advocated righteousness; he only stood there in the interest of the King of England and his people; and yet that king consented to his death. Almost a parallel of the words of the Savior of the world when He prayed that His Father might forgive them because they knew not what they did.

Now, my brethren and sisters, that brings me down to another epoch in history, an epoch that will take its place, too, with others of the most important epochs that have marked the history of this world. The Church of Jesus Christ of Latter-day Saints was organized. The doctrines of the Gospel of Christ were promulgated. Joseph Smith declared to the world that in vision he had seen the Father and the Son. Was it an offense against the law? Was it an offense against morality? Was it not a thing that the world should have hailed with gladness and rejoicing, that in the dispensation in which we live our Father had been so merciful as to reveal Himself again to man, and that the voice of Christ, our Savior, had been heard, bearing witness to the fact that His kingdom and coming were at hand, and revealing again, through holy messengers sent from the courts on high to us, the fullness of the everlasting Gospel. What does it teach? what did Joseph Smith advocate? Study the doctrines that he taught, carefully, and you will find that they all make for the uplift of the human family—they are the doctrines taught by the Savior of the world, in their simplicity, in plainness, that man might understand them. The world would not accept it any more than they have accepted other reforms. They were

converted to their traditions; they were committed to existing conditions just as the Jews were. They could not be moved from their prejudice, their bigotry, their illiberality. They would not yield; they opposed the truth; they persecuted the Saints, and took the life of the prophet of the Lord. He went to his death just as William Tyndale went; just as Christ had gone—with a conscience void of offense towards God and all men; he knew that his garments were clean, that he had stood for that which was right, even though the world rejected it.

Now, what remedy have I to suggest for this condition of confusion that exists in the world—for it is not only in Mexico; there is war in northern Africa; there is war in China; hundreds of thousands of men are engaged in almost a life and death struggle in England. In British Columbia today thousands of industrial workers are in open rebellion against existing conditions. In our own country we have been upon the verge of one of the greatest industrial strikes that the country has ever known. England is building warships in order that she may be prepared for eventualities that may occur, in the fear of war with Germany. There is confusion in the world—my brethren and sisters. If you will read the twenty-fourth chapter of the Gospel as it was written by Matthew, you will find the words of our Savior verified, that the signs of His kingdom and coming appear, that the confusion which He predicted, the wars and rumors of wars are here. The reason for it all is that men refuse to be governed by law, by reason, and

by argument. There is just one remedy for this condition, in my opinion. These people are religious people. You may say that to convert them to Christianity will cure all of these evils. There is no people professing greater Christianity than the German people, or the English people. There are no people in the world who are more devotedly attached to the Christian religion, so-called, than these people down in Mexico. But it does not prevent war. It does not prevent confusion; it does not adjust those great religious and industrial problems which are before the world and which must be solved. We can not brush them aside; they are here; they are here demanding solution. The people in their ignorance and in their darkness are seeking to solve them by means which must inevitably fail. Socialism cannot do it; anarchy cannot do it; resort to force cannot do it. Just one thing, and that is repentance on the part of the people who make up the inhabitants of this earth; faith in the Lord Jesus Christ; conversion to these righteous principles which He taught, by which the rich are lead to respect the rights of the poor, and the poor to respect the rights of the rich, those doctrines which make us one in that universal brotherhood which would come to us were the Gospel of our Lord Jesus Christ accepted by the people of the world; and to teach this is our mission.

Do you suppose there could be war among Latter-day Saints? Do you, my brethren and sisters, who are here this afternoon, want to go out and kill anybody? No. no; in your hearts you abhor the thought. You live for peace; you advocate

peace; you abide by the law; you yield to it and to its demands; and if the law is not adequate, if the law is not sufficient, you know that you have it in your own power to correct and amend it until provision shall be made which will meet every just requirement of the human heart. I do not believe that it can ever be accomplished, I do not look for peace, I do not look for harmony, I do not expect that men will sheath their swords and live in love together, that the millennium, the thousand years of peace, will be established until the people of the world are converted to the truths of the everlasting Gospel of our Redeemer. The mission to so convert them rests with the Latter-day Saints, and we are discharging that responsibility as well as we can, under the circumstances by which we are surrounded.

My brethren and sisters, think of these things. Let us more fully appreciate them. Let us thank God for the tolerance of this government of ours. Let us thank the Lord that if our rights are not maintained as we think they ought to be, among other nations, if our government does not act, perhaps, just as promptly as we think it should do, that it is not because it lacks strength; it is not because it lacks courage; it is not because it lacks disposition, but it is because of the fact that, recognizing the rights of other people as well as the rights of its own citizens, it seeks constantly to keep within the law, that it may be absolutely justified in that which it does. Let us pray for peace. Let us pray for the maintenance of law and order, for without it anarchy will come; it will come to us whenever we go away from those safe-

guards, those guarantees which are the fundamental laws of this country of ours. We cannot afford to do it; it means confusion; it means anarchy; it means that the red flag will be carried just as it is being carried in Mexico now—wherever people shall assume supremacy over the law, instead of yielding obedience to it.

The Lord bless you, my brethren and sisters. Let us all pray for peace. Let us advocate peace. May we never forget that song which was sung at Bethlehem of Judea, when Christ was born into the world, the song sung by the angels of God: "Peace on earth, good will to men." I trust that the Latter-day Saints may be among the foremost in maintaining it, standing for law, standing for order, conservative, careful, trusting in the Lord. I could not help but contrast the attitude of the Latter-day Saints with that of other people, when President Taft's proclamation was issued, advising Americans to come out of Mexico, who were exposed to danger. There was a stampede down there; many American interests were abandoned; houses were locked up; property left; men and women came in train loads to the United States. I went down to that community of Latter-day Saints, in the very war zone, exposed to danger every moment of the day and night, not knowing when trouble might come. There I found the spirit of serenity, the spirit of peace, reliance upon God, reliance upon the law, demanding—although there was very little of legal authority to appeal to—the rights which belong to us and nothing more. It reflected the spirit of the Latter-day Saints, the spirit of

this work. It reflected the courage that men and women have who rely upon God rather than upon their own strength.

May the Lord bless you, and bless all the Latter-day Saints, and bless this nation; and may He turn away these clouds of war which are hovering over us, that peace may prevail, I pray, through Jesus Christ. Amen.

A baritone solo, "Hosannah," was sung by Elder Horace S. Ensign.

ELDER JOSEPH F. SMITH, JR.

Absolute certainty of resurrection of the Savior.—The Gospel applicable to all, living and dead.—Genealogical Society a Church organization; membership enjoined.

"Remember the worth of souls is great in the sight of God;

"For, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men that all men might repent and come unto him.

"And he hath risen again from the dead, that he might bring all men unto him, on condition of repentance;

"And how great is his joy in the soul that repenteth.

"Wherefore, you are called to cry repentance unto this people;

"And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!

"And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you bring many souls unto me."

These words were delivered to the Prophet Joseph Smith, through revelation from the Lord. Throughout the Christian world, this morning, the people are celebrating the

anniversary of the resurrection of the Son of God. Many who have assembled to do homage unto Him do not accept Him as the Redeemer of the world; but with us there is no reservation; He is indeed the only begotten Son of God, and through His grace, and the grace of His Father, hath redeemed us from sin on condition of our repentance. We know that He has risen from the dead, that He has ascended on high, taking captivity captive, and has become the author of salvation unto all who will believe, who will repent of their sins and accept Him as the Redeemer of the world. Latter-day Saints are not left in doubt regarding these things.

There were many witnesses who testified of the resurrection of the Savior at the time He came forth from the dead. He appeared first unto Mary at the tomb, later unto the twelve, or to the eleven, one of them having lost his apostleship, and afterwards unto a multitude of the saints. He labored among His disciples for some time, confirming their faith and strengthening them in the gospel of which He is the author. Of this they have borne record and have given their testimony to the world. But after the falling away from the truth, the world was in darkness, and without living witnesses of the resurrection of Christ until the restoration of the gospel in the dispensation of the fullness of times. At the present time upon the face of the earth there are many who can testify that Jesus is the Christ, for the Spirit of God has revealed unto them this truth; and no man can know that Jesus is the Christ unless the Holy Spirit reveal it unto him. The prophet Joseph Smith was

raised up as a witness of the resurrection of Christ, and was given power and authority to institute His gospel anew among the children of men. Others, also, beheld Him, in our own generation, conversed with Him, and were instructed by Him and were taught the principles of truth which make us free. They also have borne record to the world of these things. We know that He hath risen from the dead, that He might bring all men unto Him, on conditions of repentance—for no man can be saved in the kingdom of our Father unless he abides by the laws of the kingdom.

The laws of that kingdom are that a man must believe; he must have faith in the Lord; he must repent of his sins; he must receive a remission of sins through the water of baptism, and have hands laid upon his head for the gift of the Holy Ghost, by one who is empowered, having authority to officiate in these ordinances and then he must endure to the end, keeping the laws and the commandments given unto us by our Heavenly Father, otherwise he will lose his reward. Faith is not enough to save us. Our faith must be coupled with works, with good deeds, with a prayerful heart, and with the desire to magnify our callings before the Lord, laboring diligently all the days of our lives for the benefit of our fellow-men, bringing them unto repentance.

I have read unto you that the worth of souls is great in the sight of our Heavenly Father; and that our mission to the world is one calling them unto repentance. We call upon mankind to receive the Savior, to accept Jesus as the Redeemer of the world, to believe in

His gospel as it has been revealed anew, with the same ordinances, the same powers and privileges which were taught by the Master and made manifest during His ministry in the earth. And this does not mean that salvation is confined solely unto those who hear the preaching of the gospel among the nations of the earth; for our Father in heaven shall save all the workmanship of His hands, on these conditions which have been made, whether they be living, or whether they be dead. Our mission is twofold, to save all the living who will believe, and to warn all who reject the truth; that they may be left without excuse and to redeem the dead from their sins, or at least put the means within their hands, which were denied them in this life and of which they can partake in the spirit, that they also might receive salvation as well as we. The Lord has established among us temples where ordinances for the dead may be performed, and has empowered us that we might become saviors on Mt. Zion, and assist in our weak way in redeeming those who have died without a knowledge of the truth, or without the privilege of accepting it while they lived on the earth. This is in fact the greatest responsibility that has been placed upon us.

In the year 1894, President Wilford Woodruff and the leading brethren, under his direction and inspiration, organized in this Church a society to further the salvation of the dead; and they called upon the people, members of the Church, to become active in this organization. For it was organized with the idea in view of gathering together the records of the dead,

that they might be filed in a safe place for the benefit of the members of the Church, where they could have access to them, obtain the names of their dead, and go to the house of the Lord and there be baptized for them vicariously; for the Lord will accept, at our hands baptism in behalf of the dead, and we may, by performing this labor, open the doors unto those who are in the prison house, that they may come forth and be redeemed on like conditions with which we expect to receive salvation. We send our elders into the world to preach the gospel. We keep somewhere near two thousand of them in the various nations constantly. We never hear the question raised, when a man is sent to preach the gospel into some distant part of the earth, that it is useless for him to go there to preach, because his relatives did not come from there, and no benefit could possibly accrue to him through preaching the gospel among those who are strangers or aliens, so far as his immediate kindred were concerned. We go where we are sent; we preach the gospel, get the Spirit of the Lord, and rejoice in a testimony of this revealed religion which we have received, knowing that we are doing the Lord's will, and that we will be blessed for our labors without regard to whether we have been laboring among our own kindred or among the nations from whence our people did not come. We never raise that question. Strange to say, however, when we appeal to some of our brethren and sisters to join this society, who ought to have within their hearts the love of their departed ones, and

who should be possessed of the spirit that was promised when the Lord sent Elijah to restore the keys of his Priesthood to the earth, it is astonishing to find that they will raise the question: "What good will it do me to become a member of this society?" And they will say, "I do not know anything of my ancestors, and the records in your library will not help me." Or, "the work for our family is done so far as we are able to discover their names, and there is nothing new that we can gain from your books." Yet this is just as much an organization of the Church, and just as important and far reaching in its results, as the Mutual Improvement Associations, the Sunday Schools, the Relief Societies or any other auxiliary organization. I have a letter in my pocket received from a good brother who is representing this society, The Genealogical Society of Utah, in which he says that he had approached one of the leading brethren in his stake and wanted to know if he was not going to renew his membership in the Genealogical Society. This brother answered, No, for he had been to the library, had examined the books, and there was nothing there that would benefit him. He had not enough interest apparently in the salvation of the children of men to give his fee for membership and continue his activity in this organization, though perhaps the fee paid by him would be the means of purchasing some record that would contain the names of the dead that did belong to someone who was a member of the Church, and who did have faith enough to go to the house of the Lord and perform the ordin-

ances necessary for their salvation. But simply because there was no direct benefit in it for him, or simply because he could not locate his immediate relatives, he had no interest in the organization. Suppose we took this stand in the preaching of the gospel to the world, and felt so selfish and narrow that we would do nothing for the salvation of any save it be those of our own blood. What would become of the work? Was that the spirit of Christ? No; He came into the world to redeem the world from sin, and took upon Him the sins of all men, that they might not suffer if they would repent; and He never raised the question whether or not they were blood relatives. His idea was to fulfill the will of His Father, and because of the love He had in His heart for the children of His Father—and we are all brethren and sisters; we are all descendants from one head; in the broadest sense we are all blood kin—He did not question whether or not His mission would mean merely the redemption of those who were His immediate followers or those of His own house. Why, it was those of His own house that rejected Him. He came not only to save them, but He came and took upon Him the sins of all men. We ought to be broad minded enough and appreciate sufficiently that which was accomplished in our behalf by the Son of God, that we would be willing to do something also for the benefit of the human race, whether we can trace our genealogy back or not.

I speak as I have by request, and also by authority. I trust that the Latter-day Saints will get the spirit of this latter-day work and will labor not only for their own salvation

but also for the salvation of all the children of our Father, no matter where they come from—whether it is from the nations of Europe, from the islands of the sea, or any other place. I trust that we will have enough love for the gospel of Jesus Christ, enough appreciation for the great atonement that was made for us, and sufficient love in our hearts for our fellowmen that we will desire their salvation as well as our own. The first great commandment unto us is that we should love the Lord our God with all our hearts; and the second is like unto it, that we should love our neighbor as ourselves. We desire that the Latter-day Saints will get the spirit of salvation for the dead, that they will become members of this great organization, which was instituted in behalf of the dead, that salvation may come unto the countless millions who are now waiting for us to perform these labors that they might escape from the prison house and rejoice in a testimony of the truth and in the knowledge of their redemption from hell, and the grave. Our mission is one of love, of mercy; it is unto all the world, not unto a select few; and we should labor with all our mights for the salvation of souls, for great shall be our joy, in the kingdom of our Father, with those whom we may, perhaps, have been instrumental in converting, or may have aided, in obtaining the means of escape from the consequences of their sins through becoming saviors unto them on Mount Zion.

May we love the truth, my brethren and sisters, and not be narrow, not be selfish, not look for worldly gain, but take the broader view, and labor for the salvation of souls, and

assist in this mighty work which has been instituted by our Father, that all who are worthy of salvation may in the due time of the Lord receive it, and rejoice, as we expect to rejoice, in the salvation which will come to us through keeping the commandments of the Lord.

The Lord bless the Latter-day Saints, guide and protect them, give them courage to resist and overcome the world, and do all things in righteousness required of them, is my prayer, in the name of Jesus Christ. Amen.

ELDER CHARLES A. CALLIS.

(President of Southern States Mission.)

My brethren and sisters, I shall be very grateful unto you if you will give me an interest in your faith and prayers. I desire, in my remarks, to be in harmony with the spirit that has characterized and dictated the remarks of the brethren who have preceded me. I feel in my heart that we should be a thankful people. One great writer said, "Oh, Lord, that lends me life, lend me a heart replete with thankfulness." The Apostle Paul, speaking to the Corinthian Saints said, "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that we through His poverty might be rich." The same great truth is expressed in the Book of Mormon, wherein it is said that the Creator suffered Himself to become subject unto men in the flesh, and died for all men, so that men might become subject unto Him. This is the Lord's way of doing

these things. Consider the history of Joseph who was sold into Egypt, the history of Nephi of old, the history of Joseph Smith the prophet of God—the lives, the experiences through which these men passed, demonstrate the truth of Paul's declaration that through much tribulation we enter into the Kingdom of God. The leaders of this Church have been persecuted; they have been vilified; the Church itself has been traduced; its doctrines have been misrepresented; it has passed through much tribulation. But it is stronger today than it was yesterday. It will be stronger tomorrow than it is today. It will continue to grow in power, in strength, and in glory until all mankind shall be subject, not unto man, but unto the glory, the majesty, and the righteousness of God. We do not seek earthly dominion, but we do seek, we do hunger, we do yearn, for the souls of men, that they might be saved through Jesus Christ, and find that freedom, that liberty, that blessing, that comes through obedience to the commandments of the Lord Jesus Christ.

The preaching of the Gospel, as remarked by Brother Whitney, yesterday, is done in the spirit of testimony. I know that the sectarian world has sneered at what they were pleased to call our "uneducated ministry;" but I do not read in the Scripture, or in the Word of God that has been revealed to us in this day, that men are to be converted purely and solely by eloquence; but I understand that men are to be brought to God, as Zechariah said, "Not by might, nor by power, but by my Spirit, saith the Lord." The Gospel, which is to be preached by testimony, should be attended, Jesus

said, by the spirit of prophecy and revelation, and when men speak under this power their words go to the hearts of the children of men; and thus are men brought unto God. There is a great movement in the world today called "The men and religion forward movement." Men are beginning to realize that the pastors of the churches are unequal to the occasion of converting the people, and they are seeking to enlist the men, the laymen of the churches, in carrying the Gospel to the world. In this they are but following the example this Church has set. For, be it known to all men, that this Church does not follow; it leads. It is the Church of Christ; it is the ensample, the standard, and it is bringing men into the path marked by our Lord. It is showing the correct manner, the most effective manner of preaching the Gospel. Take our young men that go into the world. They hold the Holy Priesthood. They learn to do by doing. They have an interest in this work. They believe in God; they are ministers of Jesus Christ; and, armed with this power, they go forth and are interested in the work; and they accomplish a marvelous work and a wonder, by the blessings of Almighty God.

Oh, my brethren and sisters, look upon the condition of the world with respect to religious beliefs. What a splendid testimony it affords that Joseph Smith was indeed a prophet of God. Look at the doctrines that are rapidly passing away. Joseph Smith declared that he would break down superstition—not by an army, not by might, but by preaching the Gospel of Jesus Christ. Great men have

risen who have posed as infidels, and they have sought to break down Christianity, without giving anything as good in its place. But Joseph Smith did not do this; he sought to break down superstition, and succeeded by giving to men, in place of their erroneous beliefs, the pure Gospel of the Lord Jesus Christ; and the superstition which has tyrannized over men—the false doctrine that there is no hope beyond the grave, the false doctrine that infants are consigned to eternal punishment because they are not baptized—I say such superstition is passing away from the minds of men; and it is due to the Gospel revealed by the Almighty to the Prophet Joseph Smith. Doctrines to which the world has been dead for ages have come to light, through the preaching of this Gospel, and men are accepting them. Where did Joseph Smith get his power? From God, and God alone. He came with a message from God upon his lips, and the grandeur of this work, its glory, its increasing power proclaim with a voice that is being heard by all mankind that the martyr, Joseph Smith, because of the greatness of this work, is mightier in death than he was in life. For the work is greater than men and will continue to grow and prosper. The poet said:

"The dead have been awakened—Shall I sleep?

The world's at war with tyrants—Shall I crouch?

The harvest's ripe; and I pause to reap;
I slumber not. A thorn is in my couch.

Each day a trumpet soundeth in my ear,

Its echo in my heart."

Upon the tablets of the hearts of

the Latter-day Saints may there be written the glorious declaration of the Lord Jesus—"I must be about my Father's business," is my prayer in the name of Jesus. Amen.

PRESIDENT JOSEPH F. SMITH.

In order to extend greater privileges to our young men who may be called to go on missions, to prepare themselves to some extent by the study of the first principles of the gospel of Jesus Christ, a school of correspondence has been established, and Bishop Edwin S. Sheets has been appointed as the principal of this school, whose office is at the Bishop's Building, 40 North Main Street in this city. We would like the presidents of stakes and the bishops of wards to encourage their young men, and such of the young sisters who may be called upon hereafter to take missions abroad, to open a correspondence with Brother Sheets, that they may in that manner prepare themselves to some extent for missionary labor in the fields abroad. This, of course, applies to those who are not able to spend the time needed to go to the church schools and there take a regular course in missionary work. This correspondence course is for those who cannot spare the time, to go to school and who may use this privilege and opportunity to gain information by means of correspondence. In this way many of our brethern will find themselves much better prepared to go on missions than they would be if they were called without this preliminary investigation and preparation.

The choir sang the anthem, "The Lord now victorious"

Benediction was pronounced by Elder William T. Jack.

Conference adjourned until 2 p. m.

OVERFLOW MEETING.

An overflow session of the Conference was held in the Assembly Hall, adjoining the Tabernacle, at 10 a. m., Sunday, April 7th, 1912. The services were presided over by Elder Hyrum M. Smith.

The Twentieth ward choir, under direction of David J. Watts, rendered the musical exercises.

The choir sang the hymn:

My God, the spring of all my joys,
The life of my delights,
The glory of my brightest days,
And comfort of my nights!

Prayer was offered by Elder Joseph A. Buttle.

The choir sang the hymn:

He died! the Great Redeemer died,
And Israel's daughters wept around;
A solemn darkness veiled the sky,
A sudden trembling shook the ground.

ELDER MILTON H. WELLING.

(President of Bear River Stake.)

I am sure that the sweet influences of the Spirit of our Father in heaven which has attended the previous meetings of this great Conference of the Church has been a source of inspiration, satisfaction, and pleasure to all of the Latter-day Saints who have attended the meetings. I earnestly trust and pray that, during this service of the Con-

ference, the blessings of the Spirit of the Lord will attend us, as asked for by the brother who opened this meeting. I am very sure that not anybody here could feel more keenly the need of the inspiration of the Lord than I particularly feel at this time, and I pray that nothing I may say will in any way detract from the blessings that we have already received during the different sessions of this Conference.

The Lord has been very good to His people in placing in their midst inspired men, to direct and teach them the principles of the Gospel of Christ. I do not believe that any people in the world's history have ever been more favored with the personal ministry of men inspired of the Lord than are the Latter-day Saints. When I contemplate that truth, it is not a surprising thing to me that many thousands leave their work, semi-annually, to come up here to the center stake of Zion and partake of the influence of these teachings. I have great satisfaction in the fact that we have these men in the Church to instruct us. I hope that the teachings we receive at this Conference will be taken to heart by us. I believe that if we follow their instruction, and accept their testimony, we will become the greatest people upon the face of the whole earth; such is our destiny.

I have the honor to preside over one of the stakes of Zion, and I know that we out there in our homes appreciate the ministry and the blessings of these brethren of the General Authorities of the Church, who come to teach us from time to time. I appreciate the opportunity of standing here for a few moments this morning as the representative of near thirty-five hundred

Latter-day Saints who live in the Bear River Stake of Zion. I believe that they are a good people, and that they are striving to serve the Lord.

We have in our stake sought, during the last year or two, to emphasize the value of personal ministry of the ward teachers in the homes of the Latter-day Saints, and I want to bear my humble testimony to you that I believe there is no influence in the Church today that is more potent for the good of the Latter-day Saints than the regular visits of the teachers into their homes from month to month. We have found that to be true in our stake of Zion. The wards in which the homes have been properly visited by the teachers from month to month are the wards that are giving us the very best results. They are the wards that furnish the largest proportion of brethren and sisters to partake of the Sacrament regularly upon the Sabbath day. I testify to you, particularly you that are engaged in this teachers' work, that there is no greater calling in the Church today than that embracing the obligation and opportunity of entering the homes of Latter-day Saints and teaching them the principles of the everlasting Gospel. More than 85 per cent of the Latter-day Saints in my stake of Zion are visited regularly each month in their homes. We have maintained that record for a year past, and I do not believe there is a single phase of our religious activity that has not been benefited, augmented, and strengthened by the visits of these brethren in the homes of the people.

President Lyman was in attendance at our conference, three or

four weeks ago, and he asked what the results of this labor were in the homes and in the hearts of the Latter-day Saints. He asked if we were going to the people simply for the purpose of making a record of having so visited them; or whether our visits were accomplishing anything that was worth while. He wanted to know if we were causing the people to pray in their families, or causing any other uplifting influences to be manifest in their lives. I promised President Lyman, when he left us, that we would inquire of the Latter-day Saints in our stake how many of them were prayerful in their homes, and I brought down to him the information, last Saturday, that of the 3,500 people in the Bear Lake Stake of Zion, more than 72 per cent had family prayers in their homes regularly. I take it, my brethren and sisters, that this is a fair average. I hope that all of the Church is observing that great law as faithfully or more faithfully than we are doing there. We went into the homes of all the people, and where we ascertained that they did not pray, the teachers are trying to get them to pray. Where they did not attend the Sacrament meetings, our brethren are inviting them to come to these meetings, and we are teaching them the obligation that rests upon Latter-day Saints to meet together often to partake of the Lord's supper, and renew their covenants with their Father in heaven.

I have great pleasure in saying that this work in our stake of Zion has given us the satisfaction of feeling in our hearts that the Latter-day Saints are living today more nearly up to the principles of the

Gospel of Christ than they were living yesterday. The testimony of the brethren who have spoken previously in the Conference, the testimony of President Smith at the opening of the Conference, that the Latter-day Saints were better organized, and were better disciplined today in the principles of the Gospel of Christ, in the principles of right living—for this is what I esteem the Gospel of Christ to be—that they were better prepared to cope with the adversary than they had ever been in the history of the Church, that testimony found a responsive echo in my heart. I do believe that the Latter-day Saints are living their religion today as well as they ever did before. I do believe that the young men of Israel will be faithful to the teachings and the testimony of their fathers. When I think of the trials, when I think of the hardships that my father and my mother endured, that my feet might be firmly established here in the tops of the mountains, I feel that no disgrace could come to me so distressing in its nature as to reject their testimony, and I believe that spirit and feeling very largely predominates in the hearts of the young men of Israel today.

We get a testimony of the truth in the mission field, when we come in contact with conditions as they exist in the world. We then feel the need of drawing near to our Father in heaven. The army of faithful men that are coming back from the various missionary fields today are a continual source of inspiration to the Latter-day Saints who are at home. Our mothers are praying for these boys who are out in the world, and they obtain for themselves a testimony that the

Gospel of Jesus Christ is true. I am glad, as Brother Whitney said in the Conference yesterday, that these boys are teaching the Gospel through the power of example, and through the power of their simple testimonies. I believe that it has always been preached most effectually in that way. I believe that the Prophet Joseph Smith convinced the people of his day by the power of his simple declaration and testimony. All the leaders of this Church have taught it to us more in that fashion than in any other way up to this time. Our boys are simply following the dictates and promptings of the Spirit of God, when they go into the missionary field and declare the truth of the Gospel of the Lord Jesus Christ, without the spirit of controversy, but simply having a desire to proclaim the truths of the Gospel.

I know that the Gospel is true. I know that it has been restored to the earth for the salvation of the souls of the children of men. If the young men of Israel reject this truth and turn away from the testimony of their fathers, nothing can come into their lives that would more disgrace or dishonor their name or their memory. I testify that those who lead the Church, and those who go out into the different stakes of Zion to teach the Gospel to the people, are servants of the Lord. I never feel when they come to our stake but that they have brought to us the things that we have most needed for the particular occasion, and I am sure that is the experience of the Latter-day Saints who are here this morning. The thought that is in your heart is answered, and you are filled with a

spirit of rejoicing and thanksgiving when these brethren visit you in your homes in the different stakes of Zion; that also has always been to me a strong testimony of the divinity of the work of the Lord.

May God help all of us to profit by the efforts that are being put forth by the Priesthood of the Lord to direct us in the path of righteousness and truth. May we all be faithful to the testimony that we have received, and hand it down to our children untarnished and undiminished in its power to redeem the world of mankind, is my prayer in the name of Jesus. Amen.

ELDER JOHN L. HERRICK.

(President of Western States Mission.)

I heard a lady say as I came into this building, in answer to a question, "Were you not able to get a seat?" "O yes, I had a good seat, but I am coming over here to hear a speaker that I know." I do not know whom she referred to, though I do not think it was myself, for I do not know the lady; but I trust that we all came here today with the full purpose of heart of hearing the word of the Lord regardless through whom it comes. Much has been said during this conference, tending to remind us of the obligations that we owe to the Church, that we owe to ourselves and to our neighbors. I would like to read a few verses of a revelation given to the Prophet Joseph Smith regarding this thought, from section 68 of the Doctrine and Covenants:

"And again, inasmuch as parents have children in Zion or in any of her stakes

which are organized, that teach them not to understand the doctrine of repentance, faith in Christ, the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands when eight years old, the sin be upon the head of the parents; for this shall be a law unto the inhabitants of Zion and of her stakes which are organized, and their children shall be baptized for the the remission of their sins when eight years old and receive the laying on of hands; and they shall also teach their children to pray and walk uprightly before the Lord. And the inhabitants of Zion shall also observe the Sabbath day to keep it holy. And the inhabitants of Zion shall also remember their labors, inasmuch as they are called to labor, in all faithfulness, for the idler shall be had in remembrance before the Lord."

There are three kinds of responsibility: first, parental, then collective, and then individual. This revelation from God teaches, commands in fact, that parents should have a regard for the careful teaching and training of their children. This training and this work, the influence of it, should commence even before the birth of the child, in order to have the most beneficial effect. We all know that it is a law that cannot be refuted, that if a child is properly taught in its youth when it becomes old it will not go astray. It is true that we all know of some individual cases where, perhaps, children have had the best of training, and yet have fallen away from the truth; but if we shall heed this commandment to Israel, we will rid ourselves as parents of the responsibility that God places upon us in bringing children into the world, a responsibility that cannot be evaded. And then, too, it should extend not only to our children, to our family or families, but to our neighbors, for we do owe something to them. The example that we give

not only to our nearest neighbor but to him who is afar off, if he chances to be here, stands for good or evil for this great Church. As our influence and our acts, if they be righteous, redound to the credit and to the glory of our Church, so do those things which are not pleasing in the sight of God, which are wrong, cast discredit and dishonor upon our Church.

The individual responsibility comes after the child is accountable, and only then, and we should endeavor to teach them the principles that have been made known by revelation, by word of mouth, to Israel, by the leaders of this Church in this conference, that they should keep inviolate the instructions that are given from time to time, be pure and chaste, be honorable and honest and fair in all things. In this connection, we should give careful thought, it seems to me, to a regard for doing whatever we are called upon to do. "The inhabitants of Zion also shall remember their labors, inasmuch as they are appointed to labor, [and we are certainly all appointed] in all faithfulness," and that means whatever may be the calling, whether it be a deacon or a high priest, we should fulfill that obligation to the best of the ability that God gives us.

I call to mind a legend of the great man, the great warrior, who had conquered nations and who had it in his heart to conquer the world, and he inquired wanting to know whom he should serve in order to serve the greatest thing there was in the world, because he had conquered nearly all. "Why," it was said to him, "there are more people following Satan than any one else, and therefore you should serve him.

So he began and served Satan, with the same determination and purpose as he had conquered nations. But there seemed to be something lacking. He did not get the consolation that he thought he would, and finally he inquired again, and he got this reply: "Serve Jesus Christ, for it is His teachings that will bring mankind and raise them from their sin, and elevate them in the world, and save them in eternity." And he began to serve, or he would serve Jesus. And when he inquired what he was to do, he was told that beside a river, on the opposite shore, an altar had been erected where those who would come to Christ could go and pray, and it should be his duty to carry all such on his back through the waters when they applied to him. "Know you who I am?" said he. "I am Alpha, that has conquered nations, and should I be called upon to do such menial service?" "Yes, if thou wishest to serve thy master, thou must do this thing." And he began and he carried many, many across the rocks, cutting his feet on the sharp stones. The work was hard, but he was strong in body and mind, and he kept it up; year after year did he do this service, and he became old, and was unable to proceed, as he thought, to go any farther, to carry any more across. Finally a voice came one day, "Alpha, I want to pray." He paid no heed, because he thought he was unable to assist. "Alpha, I want to go and pray;" and he looked, and beheld a child, and he determined to make the last effort, and he did. He took the child in his arms and started into the water; the swift current almost took him down, but he struggled until he gained the opposite shore

and placed that child on the altar, and through exhaustion following his effort he was almost ready to give up the ghost, when he heard this commendation: "He who doeth these things to the least of mine hath done it unto me." And he died.

Regardless of what duty comes to us, my brethren and sisters, let us seize upon the opportunity and do our full duty to our Church, to ourselves, to our neighbors and to the world. Then will God's blessing be with us to crown our efforts with success, and may we have the satisfaction to have that plaudit, "well-done," that we can get in no other way.

I bear you witness today that God's work is established in the earth, no more to be taken away, that this people whom we call Latter-day Saints are those who are destined to fill the world with the gospel of Jesus Christ. May God add His blessings to us, that we may be faithful in performing the duties that devolve upon us. I ask it in the name of Jesus. Amen.

A soprano solo, "The Palms," by Faurier, was sung by Sister Irma Pendleton.

ELDER JOSEPH E. ROBINSON.

(President of California Mission.)

It is indeed gratifying, my brethren and sisters, to meet with those who agree in faith and in doctrine. Frequently in the world, we meet with those who have diversified views, who teach different "principles of salvation," or who teach none at all. Recently I had the privilege of addressing a club whose members say they believe in neither

God, Christ, hell nor the devil, and yet this body of men and women employ and honor a chaplain. It struck me as peculiar, and had I not been acquainted with some of their tenets I should have wondered at their appointment: but even they contended for this fact, that there is some power, some subtle influence in prayer and pouring out the soul of man to the Universe, as they call it. It brings a surcease from disappointment and pain, makes hope glow anew from the ashes of despair, and, with faith, man may again face the problems of life and follow them to successful fruition, all through the strength of prayer. While addressing this audience I had occasion to speak of the Lord Jesus Christ, my theme being particularly the immortality of the soul and the hope of the resurrection, aye, its very assurance.

At the close of my address there was half an hour given for questions and for adverse opinions and criticisms, and this chaplain arose and said unto me: "Elder, you have mentioned the name of Jesus Christ; I would like to know if there is any evidence in history, whatsoever, that would prove that such a man ever lived." That may sound strange to you my brethren and sisters, who have come together here to pay homage to Jesus, the Christ, to revere His name, and to worship Him as one of those who have made it possible for this earth to be, for our lives and for our eternal progression. My answer to this man (knowing full well that he would not accept the testimony of the eight witnesses in the New Testament nor the testimony of the so-called early Fathers of the church) was something like this: At the

time of His advent and birth, according to the testimony of Tacitus and Suetonius, two pagan historians, the whole east was in a ferment of expectation, for tradition and precept and sacrifices from time immemorial had testified that there should be a king born to the Jews; a son and a child should be given them, upon whose shoulders should rest the government, and He should be the Prince of Peace, and should be worshiped as the Lord God Almighty Himself; and that, at the time of His advent, wise men of the east, others than those three spoken of in the scriptures, gave token of the fact that the time had arrived. And after and during His ministry, there arose men contemporaneous with Him who bore testimony of the fact that he did live and minister to the souls of men. Josephus, a Jew—and the Jews were prejudiced against Him, full of bitter prejudice at the time he wrote—mentions Him in his writings. He even said of Him; "If it be lawful to call such a creature a man, to speak of Him as man," testifying that He had lived among the Jews and ministered unto them as a prophet. Again Pliny, the younger, spoke of Him and His ministry, with Publius Lentulus, procurator of Judea, for just as consuls report to the home government anything of moment and interest to the home country, so did this procurator report to Cæsar and the Roman senate, and reported that one Jesus Christ, a Nazarite, was living amongst the Jews at that time, who he said, "is accepted of the Gentiles as a true prophet, but by His disciples and followers as the very son of God." And this man Lentulus described the Master, using these words:

"His hair is the color of a filbert when fully ripe, plain to his ear, whence downward it is more of Orient color, curling, waving on his shoulders; in the middle of his head is a seam, parting His hair after the manner of the Nazarites. His forehead is plain and delicate; the face without spot or wrinkle, beautiful with a comely red; his nose and mouth are exactly formed; his beard is the color of his hair and thick, not of any length but forked. In reproving he is terrible, admonishing courteous, in speaking very modest and wise; in proportion of body, well shaped. None have seen him laugh. Many have seen him weep. A man of surpassing beauty, excelling the children of men."

So the testimony of these three in particular can be cited aside from the tradition of the ancient church and from the testimony of the apostles and disciples, bearing witness that Christ did live and reign among the sons of men, or at least minister among the sons of men, in such graciousness that secured Him in the affections of His followers, and made Him even beloved and revered by those not of His own nationality; for the Centurion who came to Him, saying that he had a son afflicted in his house and begged of the Master to say but one word and he should be healed, said unto Him, when the Master said "I will go unto him at once," "I am not worthy that you should enter my house; I am a captain in Cæsar's household, and I say to this man, do thou this, or do thou that, and it is done; and if thou wilt but say the word, I know that my son will be healed." And the scriptures record the fact that Christ marvelled, for no such faith had He known, no not in all Israel; and He spoke the word and the boy was healed from that hour forth. So it shows, this example, the regard in which He was held by this man

not of His own household, not of the nation of Israel.

Today all Christendom is singing anthems of praise, praise and hosannas, as we do here today, because the Christ lives; and this day, to Christendom, means the day of His resurrection from the tomb, joy coming into the hearts of all men who believe in Him, because in Him they know they have a Redeemer from the tomb, and Savior from death and hell. We might, if our imagination were but keen enough, recall this glad Easter morning, at its first inception, when, after His hurried burial in a stranger's grave (for His death had not been anticipated and His tomb was not prepared, and so the tender women and His friends laid Him away in the grave of Joseph of Arimathea, until they could further care for Him and provide for Him a last resting place as they thought.) It was their Sabbath day, and it was forbidden by the law of the Jews that His body should remain longer upon the cross. It was taken down, and as I have said, hurriedly buried. And then, because of the conduct of Pontius Pilate, that none should come unto it for a certain time, the tomb being sealed by the seal of Cæsar of Rome, none were permitted to come to pay Him homage or respect until that period had passed set by the law; and as it began to dawn toward the first day of the week, came Mary Magdalene early to the tomb before it was yet light, bearing bandages and myrrh and spices to further prepare His body for its final burial. When she came to the sepulchre weeping, the stone had been turned aside, the seals broken, the soldiers dispersed, and as she looked in to the sepulchre she be-

held an angel, who declared unto her, "He is not here, He is risen." In her great grief she did not understand all that this message meant and would have conveyed had she known what we know of the resurrection. Sadly she turned away, in hope still that she might find His resting place. A personage approached down the path. Without lifting her tear dimmed eyes, thinking it was only the sexton or the gardener so early abroad, she said: "Where have they laid Him?" He spoke to her in a voice that made her fond heart thrill with joy untold, because she recognized the voice of her Redeemer and Lord, when He cried unto her "Mary!" and she lifted her eyes, and when she would have embraced Him He said: "Touch me not, for I have not yet ascended to my Father; but go to my brethren and say unto them, I ascend unto my Father and your Father and to my God and your God." And with winged feet she flew along the roadway to carry this glad message to the faithful hearts who had been bowed down in such distress and grief, because their Lord and Master, their leader, had been crucified.

Then for a time He walked the earth with them, and taught them, meeting them upon the holy day a week later, and still another week later, inviting them, upon His first visit, because they were afrighted and thought they saw His spirit, to handle Him, to observe the wounds in His hands and in His feet and side, and see that He was not a spirit; and He asked them if they had any meat there, and they gave Him a fish and a honey comb, and He ate of it to convince them that it was really and truly their Savior or

their Master with whom they had labored and with whom they had suffered. A week later He comes to them when they have met to praise Him again, to bear testimony of this glad Easter morning when He arose from the dead. But one who was doubting, one who had not been present, one who had heard only their testimonies, one who believed only in what he could see and handle, material-minded and hard-headed after the manner of most men, he said, "Why, you have seen His spirit, but the dead live not again; the body of man cannot rise from the tomb. Lazarus was brought back to life, and so with the daughter of Jairus, but the dead who are laid away as He has been do not live again." And as he contended with them in this fashion against their knowledge, the Master, even in His glorious resurrected manhood and immortalized state, stood before them, and He said, Come hither, thou doubting one; thrust thy hand into my side and feel the prints of the nails in my hands, and handle me and see that a spirit hath not flesh and bone as ye see me have. And Thomas fell and worshiped, exclaiming, "My Lord and my God!" The Savior mildly rebuked him in these words: Thomas thou hast believed because thou hast seen. Blessed are they who believe without seeing, who believe upon the testimony of these my brethren. Therein showing the key, the touch-stone of virtue and faith, for we are to walk by faith.

And so "Blessed today is he who cometh in the name of the Lord." Blessed and praised be the Lord, as was sung, "Hosanna unto Him who bringeth salvation." Blessed indeed is he who believes, having never

seen, and into whose heart has entered the peace of Christ which surpasseth the understanding of the souls of men, that peace which gives them an assurance of things as they were, as they are, as they are to be—truth, the “sum of existence.” In the mind of that man or that woman there is no doubt, no misgiving, no fear, no apprehension of the future, if they but keep the faith, that God will give to His flock the kingdom, that the Christ will reign over them, and that when He comes “they shall be like Him,” for so said John the beloved. In this assurance the grave is robbed of its victory, and death of its sting, all swallowed up in the assurance of eternal life and immortality.

We cannot ourselves circumscribe the powers of man. When we see an infant upon its mother’s knee, we know that, all things being propitious, it shall grow to manhood’s estate, to enjoy the full powers and capabilities thereof, and that so long as, undimmed by years and unhurt and unbroken by disease or accident, he will learn to show and perform great things. We do not know to what heights he may arise in his special field, unless we may see it in prophetic vision; but we know that what man has done man may and can do. But, cut short from his progress and achievement by death, then when you contemplate eternal life and immortality, who can circumscribe the possibilities of man, who can say how far he may go, or how short he may fall? The great pagan philosopher, Socrates, said that “this is the whole end and aim of man, to be like God, and he who follows Him shall become like Him.” So the Prophet Joseph Smith, in this age,

has added to this truth by the assertion that “As man is God once was, and that as He is man may become,” because He is our Father, and like begets like, and inherent within us are the attributes of divinity that shall lead us into perfection, which Christ intended His Saints to attain unto. John says: “When the Master shall come into whose hands He hath given all power, both in heaven and earth, who trampled death and hell under His feet, and solved the secret of the grave, we shall be like Him, if we love His appearing and keep His commandments.” O, the blessedness of such a thought! How full of inspiration! What an incentive to try for correct living! What a power is given us to bear under and forebear, when we know our real destiny, if we but keep the faith, if we but believe in Him and do His will, if we but keep ourselves unspotted from the world; and not only for us but for all the sons of our Father who will come unto Him, both those who are alive and those who are dead, for the Master whose body lay in the tomb “went and preached to the spirits in prison,” and one can imagine when he reads the words of David, pronounced outside the gates of hell, “Lift up your heads, ye gates, and be lifted up, ye everlasting doors; the king of glory shall come in.” And again, how all hell sat up with astonishment at the end, breaking in upon their solitude from without, when they had been “gathered together as prisoners in a pit” since the death of the first man cast out from Eden; how, when the time came and the doors were opened and the Master stood before them, Isaiah would arise and say: “Did

I not tell you that after many days we should be visited, and the sun of righteousness should arise with healing in his wings, and give gifts to men, and lead captivity captive and the prisoners from the prison house." And David, the king and poet, would say: "Having testified unto you, O Israel, that He would not leave my soul in hell nor would He suffer the Holy One to see corruption." Then might Isaiah say: "Did I not prophesy unto Israel, Thy dead shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust, for their dew is as the dew of the earth, and the earth shall cast out its dead, some as Daniel said, to everlasting shame and contempt, because they are filthy still; some to shine in the firmament as the stars forever, because they have constrained men to acts of righteousness."

Let us, my brethren and sisters, be among those who "fight the good fight," who "keep the faith," who "constrain men to acts of righteousness," that we with the love of the Lord shall shine in the firmament as stars forever. I ask it in the name of Jesus. Amen.

The choir and congregation sang the hymn:

Come, come, ye Saints, no toil nor labor
fear,

But with joy wend your way;
Though hard to you this journey may
appear,

Grace shall be as your day.

ELDER MELVIN J. BALLARD.

(President of Northwestern States
Mission.)

While listening to the remarks of our beloved President in the opening of this Conference, and hearing his statement concerning the wilful

purpose of certain individuals who have had it in their hearts to destroy the influence and the character of the Latter-day Saints, by manufacturing from the whole cloth lies and falsehoods, for the purpose of deceiving the minds of the honest and of those who would, if they only saw the truth, receive it, I was led to think of a story I read, many years ago, concerning a man who lived by the side of a mountain. He came out one morning and found the earth enveloped in a great fog. He could see only a short distance ahead of him, but heard crackling sounds on the mountain side, the breaking of the bushes, but could see at first no object. He drew nearer to the location of the sound, and then, in the dim mist and fog, thought he saw a monster of unusual proportions, steadily creeping toward him. He became alarmed, but still desired to see more of this supposed monster. As he drew nearer still, he discovered to his astonishment, instead of it being a monster, it was a human being, a man, and, as it came still closer, to his great surprise, he found it to be his own beloved brother. I have thought how truly this represents the blinded condition of our brethren and sisters in the world with respect to the Latter-day Saints. Through the misrepresentation and falsehoods that have been manufactured, that have created the cloud or fog that has obscured the minds of men, they have been led to believe that we were monsters of some unusual proportions. In the times that are passed and gone, men were taught to believe that we actually had horns, and were unlike other human beings; that we were seeking the lives of our fellowmen, were

nothing short of cut-throats and robbers. Even now there are persons who quietly whisper as they come within the precincts of this city, to the first stranger they meet, "Will you please show me a Mormon?" The chances are they are already addressing a member of our Church. But the impression has been disseminated so generally that we are unlike everybody else, that we are possessed of such evil propensities, and are such monsters, from that which has been represented concerning us, that we are not even human beings.

Thank God, the mists that have obscured men's minds do not cloud them today as much as they did formerly—notwithstanding, a great effort is being made to manufacture more mist, more cloud, more fog to obscure the minds of men. The old system won't work so well today as it did formerly. The world is drawing nearer to the Latter-day Saints. The hundreds of thousands who are passing through this city, coming in contact with the members of the Church here, and observing it in its actual working operations are changing their minds, and we are coming closer to them. When I think of the representatives of this Church, the two thousand missionaries, or near that number, who are going from door to door, making themselves known as representative members of the Church, I am led to believe that their influence is causing a change of sentiment. Many times our missionaries have been denied the privilege and opportunity of living in the homes of the people, when it became known that they were "Mormon" Elders. Persons who have rooms to rent often turn our Elders away, or

sometimes, with much misgiving, receive them. In some instances the Elder does not let his religious belief be known until after he has secured his lodging and accommodations, where he is going to pay for his room; and then, when it is found out that he is a "Mormon" Elder, they are almost ready to turn him out of their door. But, I have not yet found in my experience, with hundreds of Elders, where a "Mormon" Elder stayed for thirty days in the home of a person who had the greatest prejudice, but that person has become a friend of the "Mormon" people. Some have said to me, as I have asked those with whom the Elders stay—as I go about among them from time to time—"What kind of men are these 'Mormon' boys? The answer is, they are the best, cleanest men we have ever met in our lives. When they come to say good-by, there are tears shed by some of those who first were doubtful of receiving them; and they have said to me, "Don't take them away from us! or, send some others back to us." I say again, as we are coming out among the world and letting them see what manner of men we are, and as they are coming nearer to us, the fog is disseminating, and they are recognizing us, not as the monster, but as human beings after all, like unto themselves. As they come still closer to us, and learn the intent and purpose of our hearts, they will find, too, that we are not only human beings, but that we are their beloved brothers, having the welfare of mankind at heart, and doing more for the world today, without earthly consideration, than any other community in the world.

"What greater love hath any man than this, that a man lay down his life for his friend?" Our Elders, when they leave their homes, have no fear whether they shall lay down their lives or not. They have the spirit that was in their fathers when they sang, "And should we die before our journey's through, happy day, all is well." The same spirit burns in the hearts of their sons and daughters, who leave their homes and take their lives in their hands. They, too, can say, "And should we die before our journey's through, happy day, all is well." It has been my sorrow to have to bring home two of our missionaries who died in our field, one since our last conference, and to have the great sorrow to bring them home to father and mother and other loved ones who had anticipated their return in life with all fondness and affection. The last one referred to had been out two years except two days, when he was stricken down and taken away from us, and we had to bring his body home. But it did not shake the courage of the brethren who remained, nor did it daunt the feeling of the parents and brothers and sisters at home. No the Elders are willing to go; and fear not the consequences. Not long ago, I stood by the side of a father, who went to San Francisco, to receive his son who was returning home because of sickness that he had contracted in the islands. He was being brought home to be nursed back to health again. The father stood on the pier, waiting for the ship to arrive, and when it steamed into the harbor the sad news was broken to him that the son, whom he had expected to receive and take home to nourish to health, had died and

had been buried at sea. Oh! the great load of sorrow that was cast upon his aching heart! He was to return to the family at home to bear that message to the mother of the boy; and he said to me, with tears streaming down his cheeks, "I loved him as I loved my own life; I have seven other sons, yet if I knew every one of them would come home or end their mission like that, I would give every one of them to the service of the Lord." What greater love has any people in the world than this, that they give their sons, their own lives, their means, and their all for the welfare of mankind. These Elders as they go from door to door have burning in their hearts a warm love and affection for their fellow men. How can they travel uphill and down, in the rain, in the snow, or in the mud, sometimes sleeping out of doors, seeking the souls of men, without begetting love for the children of our Father? I want to say to you, that the world will discover, as I have already observed, that we are their best friends, their own beloved brethren.

Not only will they discover this, but they will discover that they need us, and need also the message that we have to bear to the world; and that they cannot get along without it. Their great efforts to stem the tide of infidelity, to stop the ravages of that spirit of unbelief that is undermining the churches, destroying the ministry, and making vacant the pews, seem to be unavailing. Out in the city of Portland, Gypsy Smith, one of the greatest revivalists the world has today, held a series of thirty meetings, where thousands of people listened to his eloquence and came under the spell of his power. During

that time, some three thousand persons came forward, and signed cards that they would affiliate with some one or other of the hundred and ten churches that joined in that great revival. After the meetings were over, the choir of a thousand voices had been disbanded, the tabernacle was silent, and the men and women were left to themselves, a sad wail comes from the hundred and ten ministers who joined in the revival, that less than 10 per cent. of those who signed cards actually became identified with the church. What is the matter? O, there is that something lacking that took possession of the souls of men when they cried out on the day of Pentecost, "Men and brethren, what shall we do to be saved?" and the answer came from that authorized servant of God—not come here and sign cards or come here and give me your hand, but—"Repent of your sins, every one of you, and be baptized in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." That is what the world is lacking today; and they are trying to hold their fort, to maintain their cause, without those powers and blessings that come from the Gospel of the Lord Jesus Christ; and they fail.

A great religious movement has been inaugurated looking to interesting men in the church. Few men attend churches in the world. There is only a scattering few in the midst of a comparatively large attendance of women; and a movement, that has behind it millions of dollars, is being pushed from city to city to interest men in the church. When I have thought of this, oh, how my

heart goes out in gratitude to the God of heaven who has given us the key by which this great question can be solved. If they ever solve it, they will have to copy us, and learn of us. For, behold, the Church provides something for every male member to do—the Priesthood received by them placing a portion of responsibility upon each individual member. No man will be interested unless he works. The Lord has solved that question for us; and the world is trying to solve it without His aid and assistance; if they ever solve it, it will be because they have imitated "Mormonism" again.

A few weeks ago, I had the privilege of standing, with some of my brethren, in a sacred spot in the western part of New York, in the sacred grove. As we lifted up our voices in song, where Joseph knelt and poured out his soul unto God, my heart was melted and softened within me, and I felt then as I never have before in my life, that Joseph told the truth, the absolute truth, that indeed he did have the glorious vision, that the Father and the Son did stand before him, that he saw them and heard the voice of the Son of God. My heart went out in thanksgiving to have the assurance that Jesus, the Savior of the world, who died for men, who gave His life for us, who is the life and the way, still loves our Father's children, still has interest in them, and did come in the age in which you and I live, and spoke to man again.

Calling your attention to the remarks of President Robinson, that a great number of educated men disregard all the evidences that have been given with respect to the ex-

istence of Christ, throw it aside and disregard it, and even among those professing to believe the Bible there is a lack of faith that Jesus Christ was the Son of God, possessed of the powers He exhibited, according to the testimony of the writers of the Scriptures; I felt to say yes, we could repudiate all that, and yet "Mormonism" would establish the fact that Jesus Christ is the Son of God, that He lives, and that He did, in our own day, appear and talk to men in the flesh. That is our witness and testimony. Although all other evidences may be destroyed, we have this knowledge of Him, that He lives, and that He is the resurrected Son of God, that He is the life and the way. We do not know the means and ways by which He shall bring about the resurrection from the dead, neither do we know the means nor ways by which nature's products, that a few months ago seemed dead, are brought back. The flowers withered, the grass decayed and lying flat upon the earth; no evidence of life in the trees; they all seemed dead; yet, behold, by the magical powers God has organized in the sunlight, and the power of other agencies, here is new life springing up; the tree puts forth its bud, its leaf, the grass springs up again, and there is a complete renewal of that which was apparently dead. I have thought, in this connection, of the fathers and mothers, husbands and wives who have laid their loved ones away stilled in death, the lip that once spoke loving words speaks no more, the hand that fondly caressed us drops with no sign of life in it, and we say they are dead. They shall as surely live again as the tree that slumbers

through winter. While they shall not come forth by the light of the sun, that shines and gives life to vegetable nature, yet they shall live again just as really, truly, and certainly as these flowers shall grow again, when He who has the power of life within Him, even the Son of God, the Master of element, exercises that power to raise men from the dead. There is no doubt about that. The world needs the testimony that Jesus is in very deed the Christ, and that our Father in heaven is a reality, a tangible being and not a myth.

The world also needs the knowledge concerning baptism by immersion for the remission of sins, with the multitude of doctrines and principles relating to this matter! O, what a clearing up of doubt there was on this subject when, 83 years ago, John the Baptist appeared and laid his hands upon the heads of men, conferring upon them the Aaronic Priesthood, and told them the way and manner by which they should baptize by immersion for the remission of sins, and gave them authority to commission others. I say the world needs this knowledge; the people are wandering in darkness and ignorance without it; and they will never obtain the blessings they seek except by obedience to the law of the Lord, and the authority of Jesus Christ. Neither shall they be able to organize the Church of Christ, and give it all its officers, organization and working perfection, unless they receive authority from heaven, and adopt that method, pattern and system which was given to the Prophet Joseph by the revelations of God. They are seeking to solve the question of

finance, for maintenance of their churches. They are not able to do it except they shall take a lesson from "Mormonism." The great Baptist convention in the city of Portland a few months ago spent two days discussing this subject. I had a visit from two of the leading ministers who asked me to explain the system of tithing as adopted by the Latter-day Saints; after hearing my explanation, they readily conceded that it is the only thing. Again, I say, they need "Mormonism" to solve that question.

Also, in connection with the observance of the fast day. (In this relation, I desire to impress upon the Latter-day Saints at home and everywhere, that we are not, according to the report that has been made by the Presiding Bishopric, doing our full duty in this respect). How can the poor be provided for, and be properly taken care of? The Lord had devised the way and the means, through each and every one of His Saints fasting one day each month, that thereby they may feel the pangs of hunger, and sympathize with the hungry; that they may also be brought to realize, in this experience, their indebtedness to God for the food they have, and for the other comforts of life. As they experience these things, they gratify their feelings in giving to the poor that which they have saved by fasting, and this becomes a blessing to them both spiritual and physical, cultivating magnanimous and generous attributes, by denying themselves and ministering to those who are in need. Instead of our Church showing, in fast offerings, an average of only 17 cents per capita a year, it ought to show, at least, ten cents per member per month; there-

by we would, by complying with this, have saved the Church in the neighborhood of \$200,000 last year, that was taken from the tithes to help the poor. Let us set that example, brothers and sisters, in this respect to the world, that they may see how the poor may be provided for; for, if each individual in all the world fasted from two meals once a month, the money thus saved could provide ample means to care for all the poor in all the world. Let us maintain that standard the Lord has given, so that the world may see the beauty of this thing.

So, in my heart, I feel confident as I live that the world needs "Mormonism," and will come to understand it better as the years pass by. I hope that you and myself, and all members of the Church living in obscure wards, or stakes, or elsewhere, that we shall live up to the standard the Lord has given; and by our example, preach a sermon that our words cannot convey. I repeat what I have said before: If we ever convert the world, it will be through our lives, and not through preaching our doctrines, for they will be attracted to our lives long before they will appreciate the truth of the principles that have made our lives what they are.

God help us, my brethren and sisters, to appreciate these blessed privileges that have come to us, and let us be conscious all the day long that we are pioneers for the rest of the world. This Gospel is for all men, and God has called you and me, and our fathers and mothers, to pioneer the way, to fix the standards, to maintain the cause, come what will or what may, that eventually we may prove a bless-

ing not only to our own posterity, but to all the world, as God intended we should, even to aid in the salvation of the souls of men.

May the Lord help us in this grand and noble labor, I ask in the name of Jesus. Amen.

The choir sang the hymn:

Lo! the mighty God appearing,
From on high Jehovah speaks!
Eastern lands the summons hearing,
O'er the west His thunder breaks.

Benediction was pronounced by Elder M. M. Steele.

SECOND OVERFLOW MEETING.

Another meeting of the Conference was held in the Assembly Hall, at 2 p. m., at which Elder Heber J. Grant presided. The Twentieth ward choir again furnished the musical exercises.

The choir sang the hymn:

Hark! ten thousand thousand voices
Sing the song of jubilee!
Earth, through all her tribes, rejoices—
Broke her long captivity.

Prayer was offered by Elder Richard K. Thomas.

An anthem, "The Holy Temple," by Joseph J. Daynes, was sung by the choir.

ELDER GERMAN E. ELLSWORTH.

(President of Northern States Mission.)

Our beloved President Joseph F. Smith, said, in the beginning of this Conference, that every faithful Latter-day Saint was entitled to the spirit of revelation to guide and

direct him in paths of righteousness, and to instruct him pertaining to the Gospel of our Lord and Savior Jesus Christ. The Prophet Joseph Smith, in his early ministry, declared in power to the people who listened to him a similar doctrine, that every one who would repent and be baptized for the remission of his sins should know that he was a prophet, and that this work was of the Lord. This is in harmony with the Master's words recorded in the 7th chapter of John, beginning with the 16th verse: "Jesus answered and said, My doctrine is not mine but His that sent me, and if any man will do His will he shall know of the doctrine whether it be of God or whether I speak of Myself." This doctrine of revelation has been true in every age of the world when the Lord has had a people upon the earth, or servants commissioned to do His will. It is true in this day when the glorious promise has been given that there will never again be a time when there will not be men and women who will have and enjoy the spirit of revelation, and know that God lives, and that His Church and Kingdom is in the earth.

In the meridian of time our Savior established His Church. He delivered the principles of life and salvation to all who would listen; but the world was not ready for the consummation of all things. The Church and the officers established by the Master were changed, and the ordinances of the Gospel also were changed. Instead of Apostles, Seventies and Elders, popes, cardinals, and other officers were created. Instead of the simple principles, much of heathen religion was grafted into the church. Following the

primitive days came a time of darkness, and after the darkness a day of reformation. The Lord inspired mighty men, Luther, Calvin, Huss and others, who arose in behalf of religious liberty and gave to the world much light and much freedom all in harmony with what was predicted should come to pass. Through many great men, and much tribulation, the world was prepared for the light of the restored Gospel and the establishment of the Church in the last days. Closely following the reformation, the Pilgrim and Puritan fathers came to this glorious land of liberty, that they might worship God according to the dictates of their own conscience; but though these Puritans, Pilgrims, Baptists and others like them came to gain liberty in worshiping God, they quarreled among themselves, and separated in religious factions; but in their jarring they learned much that has been good for us in this day. After gaining liberty from England, following a long struggle, good men and wise were selected to form the Constitution of the United States. Some of those men were so illiberal in their ideas pertaining to religion that, for a time, they refused to have a prayer offered in the constitutional convention; but the motion of John Adams finally prevailed, and a good churchman was selected to offer a prayer, that their minds might be moved upon to frame a constitution that would secure liberty to all who would come to this land.

As Latter-day Saints we believe that our Father in heaven looked down in tender mercy with an answer, and that the Constitution of this glorious country was inspired

of God. Our Father prepared this nation and inspired its laws, that He might establish a people in the land of promise that would teach principles of truth and righteousness. He likewise sent His heavenly servants to ordain men to the Holy Priesthood to officiate in the things of God. Since the establishing of this work we have been under persecution, notwithstanding our right to worship as we please. Satan has done his utmost to thwart the purposes of our Father, and from the time he attacked the Prophet Joseph in the woods, during that first prayer, he has attacked almost every other thing that has been done under inspiration from heaven. The Prophet Joseph, in his day, had gone through so much persecution that he said, when he was in Nauvoo, that "puny man might just as well put forth his arm to stop the Mississippi river in its course as to try to stop this glorious work of our Father." Men cannot stop it. It is not man's work; it is the work of the Lord. He has established it, He is at the helm, and has ruled and overruled all things for its onward progress. I am thankful, my brethren and sisters, that I know that it is decreed that this work will be bigger tomorrow than it is today. Every Latter-day Saint who has kept the commandments of our Father, and done His will, knows of the doctrine. The young men of Zion who go into the world, with little experience, just as soon as they do the will of the Father, or strike a blow for truth, learn that this is the work of God. They stand forth boldly before the world, and proclaim it to their fellow men. They proclaim it in power and simplicity, and their

testimony cannot be refuted, for it is the truth.

On one occasion a gentleman said to me, "Where did you get your authority, Mr. Ellsworth?" I told him I was ordained by so-and-so, who was ordained by some one else, and he was ordained by Joseph Smith, and Joseph Smith was ordained by Peter, James and John. "I don't believe it," he said. I responded, "That does not affect the truthfulness of the ordination; and may I ask, can you trace your authority so far? I have a connecting link to heaven, while you trace your authority transmitted by a few men, and they self-ordained." These young men who go out from Zion bearing testimony that God has established this work, may not be believed by the world in general, but it is true nevertheless. The Latter-day Saints, both at home and abroad, can lift up their heads and look the world in the face and rejoice in the glorious truths that have been given, and rejoice that they are privileged to be Latter-day Saints is very deed. I think it is a privilege and a blessing above all blessings that have been given upon earth to the children of men. We have a right to sing a new song, to rejoice in the truth, and put forth our best efforts in our work.

The Book of Mormon that was given to the world has been one of the greatest witnesses concerning the divinity of our Lord and Master Jesus Christ. While the world at large, has not accepted it, yet they cannot disprove its divine authenticity. Every man who has distributed that book, by selling it or otherwise, has sowed good seed. It carries a strong power of testimony and conviction of the truth, and

those in the world who have received that book in their homes have been softened in their feelings towards the Latter-day Saints. I am thankful beyond words for the opportunity that I have had in distributing this great testimony concerning the divinity of Christ. In the Doctrine & Covenants, we are given an admonition not to forget it, and not to forget the teachings given therein, and those who do will be under condemnation. I firmly believe that book is one of the greatest witnesses our Father has given in the last days to bring the world to believe in Christ, the Lord. Our friends in the world profess a belief in Christ as the greatest religious teacher; but it is truly a revelation to them to tell the story that Jesus Christ, who was born of Mary, was, in fact, the Only Begotten of the Father in the flesh. The Book of Mormon is most powerful in its testimony concerning the birth of Christ and His divine origin. It will help the world to know Him, and to receive the spirit of revelation in their hearts. It will help them to know that our Father has a work in the world that will save His children if they will but listen and obey. The last few years, in the United States especially, there has been a great work done in testifying of the truth of the Book of Mormon, and I rejoice in the spirit that has been manifested, and the work that has been accomplished. There have been upwards of 175,000 copies of the Book of Mormon distributed in the United States alone, and it is pleasing to know that the spirit of the book follows it in to the homes of the people. In almost every home where one of these books has been

left, our Elders find if not a friendly feeling that the spirit of animosity and hatred has been much lessened.

I rejoice to know that the work in the Northern States mission is increasing and that the people are looking with much favor towards the west and towards the Latter-day Saints. They are singing our praises concerning the material work that has been done in this part of the earth; and while they do not know that religion is the foundation of this great material success, yet in a few years, I am firmly convinced, they will discover that true religion has been back of and underneath this great movement. That it is God and His power and influence that have been the cause and motive power permeating all this wonderful work.

The world has not been able to destroy the work. The time is past for that, and the time is fast coming when they will be led to see that the truth is with us. The world contains many honest people, and their hearts are warm towards any good work that has gone forth in the world. They are doing much to care for the sick and afflicted, and the poor among them. They sympathize with the distressed and those who mourn, and they seem to be feeling after the truth. I believe we can look in favor upon them, and let our hearts go out in love toward them. Though we were driven from Missouri, and banished from Illinois, we can continue to send our sons and daughters, fathers and husbands back to them, with hearts full of love, and plead with them to repent, and worship God, and believe in his Son Jesus Christ as the Savior of the

world. We will continue to do that, for we can never convert them in any other way. Thousands who have reviled us have done it ignorantly, and thousands of those who have persecuted us have thought that they were doing God's service. The Latter-day Saints have no animosity in their hearts. They are sending their sons and daughters back to the very homes from which they were driven, and to the very states that banished their fathers and mothers.

I rejoice to have the privilege of laboring in that part of the world from which we were driven. We have found many honest men and women there, whose hearts are true, and we are growing more and more to love our brethren and sisters in the world, and to labor among them with hearts full of compassion and sympathy. Our Elders have gone to those cities, states, and counties from which we were driven, and the honest men and women are listening to their message, and receiving, by the spirit of revelation, a knowledge that this is the work of our Father in heaven.

I have had the privilege of laboring with about a thousand young men, and a few young women missionaries, and I do not believe that I can put my finger on one that has gone astray. Almost without an exception they have proven themselves true, and their testimony has gone straight to the hearts of the honest, and they can stand, rejoicing, this Easter Sunday, in the presence of a risen Redeemer. I feel in my heart thankful that we have a testimony of the truth, and have the privilege of hearing it to the children of men; that we do know that God lives, that Jesus is

the Christ, and that He has spoken in these last days to His servants and given unto us a message of salvation.

May we appreciate the position that we occupy in the world; and may the prophets of the Lord who stand at our head live a long time upon the earth, and be magnified in the eyes of the people. May they be given power over the hearts of the Latter-day Saints, that we may attain the full standard in the work that God requires. May the mothers in Israel impress their sons and daughters with the feeling that they are indeed the children of God, and that upon their shoulders rests the responsibility of proclaiming to the world that Jesus is the Christ, that He has started a work, a marvelous work and a wonder, the work of our Heavenly Father for the salvation of the souls of men, is my prayer, in the name of Jesus. Amen.

ELDER WILLIAM M'LACHLAN.

(President of Pioneer Stake.)

My brethren and sisters. I feel very grateful, indeed, for the privilege of being a member of the Church of Jesus Christ of Latter-day Saints. Upwards of fifty years ago I became attached to the "Mormon" Church; and from the year 1863, in which I arrived in the City of Salt Lake, I have been a steady worker, though not so active as I would like to have been, in the Church. In the light of fifty years experience, or over, there is only one regret upon my mind, that is that I have not done more good, and been more useful in the hands of the Lord in helping to establish His work.

We are told by the Redeemer of mankind that "no man knoweth the things of God save by the Spirit of God," and that is the only means through which we receive a testimony and knowledge of the truth of this work. If there was no other evidence today that Joseph Smith was a prophet, that would be sufficient to convince me that he was sent of God. The doctrines that he taught, the promise that he made to the people, that if they would do the will of the Father they should know of the doctrine whether it was of God or whether he spoke of himself, is also convincing proof to me. I can testify for myself that, after being baptized for the remission of sins, I received a knowledge of this work, that it was of God, that Joseph Smith was a Prophet sent of God, and that every revelation that is recorded in the Doctrine and Covenants is evidence of the divine mission of that man. I have never in my life from the day I was baptized into the Church until now, read anything that would compare with the revelations given in the book of Doctrine and Covenants and the Book of Mormon. The light, the intelligence, the wisdom and the understanding that are communicated in these revelations to Joseph Smith, in his early youth, are inspiring to me. He grew rapidly in wisdom, and accumulated knowledge and understanding that were surprising, beyond anything that we have on record outside the history of the Redeemer of the world.

Men and women, if they will live their religion and keep the Spirit of God, will not deny the truth of this work. Men or women when they sin will lose the testimony of

the Spirit of God, it won't stay with them, and we are ourselves to blame if we get into this condition. It is not the Lord; it is not His servants or any one else, but the agency that we received from God is the cause of it, in that we were given to do as we please, and that agency permeates the spirit and genius of this work. When we come up before the Almighty to receive sentence for the deeds done in the body, how will men stand who have borne testimony of this truth and afterwards denied it? Can they say that they never had this testimony? Not so, but they will come under heavy condemnation from the Lord.

There is everything in this work to encourage men and women to be loyal and true to it. We will grow, we will increase in faith, in humility and in every good work, while we cherish and cultivate the Spirit that comes from the presence of our Father. Let us be faithful; let us be true Latter-day Saints. Let us look after our children. There is an immense work to be done in this city and in all the stakes of Zion. There are many thousands that need to be looked after. We want to save our posterity, our boys and girls, by setting before them a good example, teaching them correct doctrine, and leading them, by the influence of the Spirit of God, in the path of life and salvation. May God help us in this work, that our boys and girls may grow up in the faith of the gospel, and become mighty in the hands of God in the establishment of His great work in the earth. This is the greatest desire of my heart, to see the children grow up to be true and faithful Latter-day Saints.

God bless the Latter-day Saints, and bless our bretheren who stand at the head to direct the affairs of this work in which we are engaged. I pray that God will sustain them in the future, and bless them even more abundantly than He has done in the past. I have all the faith and confidence possible in these men, I wish to sustain them by every word and deed of my life, because I know that they are men of God, and that they seek the interest and welfare and blessing of the people, not only of the Latter-day Saints, but, as Brother Ellsworth has told us, they seek the salvation of all mankind. This spirit of liberty and tolerance should exist in all of us, to labor for the benefit of the children of men. The mission that we have today is broad and deep, and it takes into consideration the whole human family, no matter what race they belong to. We have got to labor for their redemption. It is the work that the Savior commenced, and that is handed down through Joseph Smith to you and to me. May God help us to faithfully perform the work that He has assigned to us, individually and collectively, is my prayer, in the name of Jesus Christ. Amen.

ELDER JOHN F. TOLTON.

(President of Beaver Stake.)

It may be somewhat surprising to the stranger within our gates that, during the proceedings of our conference this day, there have not been more references made to the occasion which the world recognizes as one of the greatest events in the whole year that of Easter Sunday, commemorating as it does, in their minds, and in their forms and man-

ner of worship, the rising of our Lord and Redeemer from the grave. We recognize as a people the importance of that great event. We recognize it as one of the essential principles in the redemption of the human family, for without the resurrection from the grave there would be no salvation for the sons and daughters of men. We do believe that the great event celebrated on this occasion should overshadow others; for we recognize in it, as I said, one of the essential principles of the gospel of the Lord Jesus Christ. To our minds it adds testimony and truth to the divinity of this work; and we believe that all men should ever bear in mind, not only on this one occasion of the year, but every day of the year, the life and divine mission of our Lord and Savior Jesus Christ, for He came into the world and gave His life that men might live.

We believe in the divinity of Christ. We believe that He was ordained to come forth in the meridian of time, to establish His work in the world, that men might understand the great plan of salvation which His life represented to them. We believe that in the establishment of His church He gave unto the world a set of principles that are not only calculated and intended to make better men and women in this life, but also to prepare us for the great life that lies beyond the veil. If we consider but one instance or one principle in the great catalogue that has been given unto us, we are not doing justice unto those other principles which are essential for the salvation of the human family. This day is being recognized, as I stated, by all Christendom, and all the sermons, perhaps,

of the Christian world that are being delivered from the pulpit today, are based upon that one great and divine truth, that Christ is risen from the grave, that He has burst the bands of death, and that He has brought to man immortality and eternal life if we will live according to the gospel which He established in the world.

I believe, my brethren and sisters, that there is one failing that some of the Latter-day Saints manifest, that is lack of sufficient interest in gaining a perfect understanding of all the principles of the Gospel of the Lord Jesus Christ. I believe that many are becoming lax, in a manner, with regard to our duties, with regard to understanding the great principles of eternal life; "for this is life eternal, that we may know thee, the only true and living God and Jesus Christ whom thou hast sent," Without that knowledge we cannot be saved in the kingdom of God. So in this world of enlightenment, in this age of the world when men are following the lines of least resistance, many are seeking after the pleasures of this world and forgetting the responsibilities that rest upon them as the servants and hand-maidens of God.

We are given a mission in life, and that is to understand the purposes for which we were created, what our earthly mission is, and what is the destiny of man. We cannot understand these things without first seeking for light and truth, without studying the scriptures that have been given unto us for our edification and information. In the early rise of the Church, the Prophet Joseph Smith gave unto his people, and unto the Elders of

the Church, some of the cardinal principles by which they were to be governed in seeking for light, and knowledge, and intelligence. We have been accused by the world of being an exclusive and ignorant people, of being a people who inclined to not reach out into the revelations of science and thought according to modern age and usage. The fact is, if we would follow the instructions that have been given unto us by the Prophet Joseph Smith, there is no people in the world who should be broader minded, or be better prepared to understand the conditions and purposes for which mankind have been created, and placed upon the earth, than the Latter-day Saints. Let us read one declaration and see if that bears a spirit of exclusion. The Prophet Joseph gave unto this people this exhortation:

"That you shall teach one another the doctrine of the Kingdom; teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand; of things both in heaven and in earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land, and a knowledge also of countries and of kingdoms."

Now, if we attempt to follow out this injunction, and prepare ourselves as Elders in Israel, as ministers of the gospel, as teachers of righteousness, as followers of the meek and lowly Jesus, there is a vast deal of labor in which we may engage, wherein we may secure our vindication and the conversion of

the world. Are we doing that, my brethren and sisters? Are we following those injunctions that have been given unto us by our prophet?

If we examine the character of amusements and entertainments that are being presented to us to-day, I fear that we will find we are falling short in the performance of our duties in this respect. There is a wonderful change that has taken place during the last decade, or so, in the character of the amusements that are being provided for us in the various communities in which we reside. The day of the legitimate drama has almost become obsolete, and in its stead has sprung up the numerous moving picture shows and vaudeville. Many of our people, citizens of this and other states are wont to waste their time and means in frivolous amusements. Much of our time might be better occupied in studying the history of nations, the wars and the perplexities, and the different subjects expressed in the injunction that I have read to you, rather than following the frivolous pursuits that many of our people are now indulging in. Pursuit of pleasure accomplishes nothing that is desirable, those who indulge therein show that they are at least mentally inactive or mentally lazy. I am afraid many are not studying the scriptures as we ought, not studying history, and not informing ourselves upon the great plan of salvation that God has revealed for the salvation of His children. We should be faithful and energetic in our lives remembering that we are not living for ourselves alone, but that we should be working also for the betterment and the conversion of the world to works of righteousness. If we are God's

people, as we claim that we are, then we are like a light set upon a hill that cannot be hid; the world is looking at us, and we should honor and magnify our calling. We should teach the gospel of Jesus Christ, not only by precept but also by example.

I pray the Lord to bless us, to strengthen us in our work, give us a living testimony of its truth, that we may not only bear record on this one day in the year, that Jesus Christ has risen, but bear that testimony each of the 365 days of the year, that our lives may be examples of righteousness, and that our skirts may be clear from the blood of this generation. I ask it in the name of Jesus. Amen.

The choir and congregation sang the hymn:

O, say what is truth? 'Tis the fairest
gem

That the riches of worlds can pro-
duce;

And priceless the value of truth will be
when

The proud monarch's costliest diadem
Is counted but dross and refuse.

ELDER SAMUEL O. BENNION.

(President of Central States Mission.)

I trust my brethren and sisters, the few moments that I occupy this position that I may be influenced by the Spirit of the Lord, that our time spent here may be of mutual benefit, that we may enjoy the privilege we have of meeting together.

I have listened with interest to the remarks of my brethren all during this conference. Out in the Central States, one of the worst winters that has ever been known in that country has just closed. From Dec.

25th until two weeks ago we have had snow almost over the entire country, with the exception of the far south. In Independence, Mo., snow fell 26 inches deep two weeks ago this morning; it fell in a little more than twenty hours. These conditions have handicapped the missionary work in that section of the country to some extent. The people are suffering greatly. The southeastern portion of Missouri was, and I suppose it is now, under three feet of water, overflow from the Mississippi. The entire south land along that great river, unless something takes place in a few days to prevent, will be under water everywhere. The levees close to Memphis, Tenn., have given way. People are fleeing to the high ground.

My thoughts at the time I visited in that section, concerning the conditions that exist there, along lines of industrial affairs were like these: How beautiful it would be if people living in this country understood the gospel of the Lord Jesus Christ, and would migrate to a land where there is no danger of overflow, where they would not be tried and tempted with starvation. I tell you, in the homes of these people there are thousands that are not many meals ahead. Commercial clubs and other associations are gathering the people upon higher land, little knolls, and carrying them from there to places of safety. The Lord has greatly blessed the "Mormon" people. When He gave to the Prophet Joseph Smith revelation to lead this people to the Valleys of the Mountains, He understood exactly the conditions that would exist and the events that would happen, during the time that the members of

His Church would be working in order to prepare a people to receive Him. Joseph Smith's prophecies are being fulfilled. He said that the people would have to come to Zion for safety, and this is taking place. Men are leaving their homes for some cause or another, and lots of them are coming to this western country, because of the spring flood that is sweeping all through that country. People here do not understand what deep water is, really know nothing about it. When a stream of water as large as the Mississippi river bursts its banks it carries everything before it, covering ten or fifteen miles of land, in some places 15 feet deep. Men, women and children have to leave everything that they have on earth, including their homes, perhaps forever, for when they return they may find them to have been swept away and the face of the country changed or removed entirely.

As I contemplate these things, I wonder if we realize and understand the blessings that we enjoy here in this part of the country. The Saints have been given special privileges, revelations, and commandments that enable us to overcome evils that prevail elsewhere; and that we may live according to the light of truth the Lord has placed Prophets, Seers and Revelators among us. He has placed officers in the church for the benefit of our children and for our benefit, that we might better observe the law and walk in the ways of the Lord. The Lord gave unto Moses commandments, and told him to teach the Israelites that that which the Lord had revealed was for them and for their children forever and ever, that they might observe the

law. We send out missionaries in great numbers, and give much time and attention to the establishment of the purposes of the Almighty in the earth, both at home and abroad, but show me a man or a woman who has ever taken an active part in the "Mormon" church, for the establishment of the principles of righteousness, that has ever been the loser, either at home or abroad. I tell you the man who labors either in his ward, in his stake, or in the missionary field, enjoys the spirit and the power of the Lord that is not known among the children of men at all, they do not know what it is, they cannot comprehend the sweet spirit and influence that accompanies the Elder of Israel.

During the past winter some Elders in the Central States, who had faith that they could preach the gospel entirely without money, have lived out among the people in the severe Winter weather. When it was 20 degrees below zero, we told our boys to come into some town, and take care of themselves. I know some Elders who had faith enough to deliver the message of glad tidings and great joy, during this past winter labored all the time out in the country districts, and have not used any money, and have been taken care of all the time. We had two Elders away out in Western Kansas, who had been sent out there by the conference president to visit some people who had written for the Elders to come to them, and the trains were blockaded and had not been moving for a week, and these boys went on sometimes as far in two days as a passenger train would run in one. It was a very remarkable thing. They were

out in the country absolutely without friends, so far as they knew, but the Lord took care of them. I don't know of any people in the world who have greater evidences of God's favor given to them than have the Latter-day Saint Elders, either at home or abroad. I want to refer you to the 84th section of the Doctrine and Covenants, the Lord has made a promise therein that is very wonderful, and that applies to any man who is called to carry the testimony of this Gospel into any land or clime, and under any circumstances, if he will do his duty as a servant of the living Lord. He says:

"Behold, I send you out to reprove the world of all their unrighteous deeds, and to teach them of a judgment which is to come; and whoso receiveth you there will I be also, for I will go before your face, I will be on your right hand and on your left, and my spirit shall be in your hearts and mine angels round about you to bear you up. Whoso receiveth you receiveth me, and the same shall feed you and clothe you and give you money, and he who feeds you or clothes you or gives you money shall in nowise lose his reward."

Again:

"Any man who will go and preach this Gospel of the kingdom and fail not to continue faithful in all things shall not be weary in mind, neither darkened, neither in body, limb nor joint, and a hair of his head shall not fall to the ground unnoticed; and they shall not go hungry neither athirst."

Now, the Father and the Son, appeared unto the Prophet Joseph Smith, and he has testified to us and to the world that he saw two heavenly personages, and the one addressing the other, said: "This is my Beloved Son, hear Him." He testified this unto men who lived in

his day. Men living in this day have heard these men testify that they heard the words of the Prophet Joseph Smith. He has recorded his statements, and the Lord has given us this book of commandments for your good and for mine. When the call comes to go into the ward or abroad, no matter where, (to use a modern expression) "it is up" to that individual to receive the call, to prove whether he believes the word of the Lord or not, whether he is sincere or otherwise.

I repeat, the "Mormon" people are the most blest of any people under the sun. This land of ours produces beautiful crops in abundance, that are not surpassed in the world. The valleys of the Nile are not any richer, if they are as rich as these valleys of the mountains. The Lord took His people out from Missouri, and He took them over the Mississippi and westward to this country, for a purpose, that He might establish them here, that they might grow in numbers and increase in faith until He could accomplish through them His work of redeeming the souls of men from their fallen state. He sends forth men, at home and abroad, to bear testimony of Him, and declare the message of repentance and remission of sins. He gave unto Hyrum Smith this commandment, that he should teach nothing but repentance unto this generation, and I tell you that the longer I live the more need I see for that doctrine to be preached. The Lord loves His children, men and women, in all the world. He organized the earth, and placed us here, and sent His Son, who did rise from the dead, that He might be Lord of the living and of the dead, and estab-

lished through Him the laws and ordinances by obedience to which we might return unto the Maker, by which we might govern our lives, and prepare ourselves for eternal life.

The commandment and law contained in the 18th chapter of Matthew gives us to understand that there is more rejoicing in heaven over the return of one sinner than over ninety and nine righteous. He spoke it in a parable so that we might understand it more easily. He said, I love mercy and not sacrifice, I came into the world not to call the righteous but the sinners to repentance. As long as there is one son or daughter of His, one man who will listen unto His Gospel there will be His servants to preach it, for He loves His children more than any man can conceive. There will be no happiness in earth or heaven, among men or angels, without the redemption of the whole human family, and men can be redeemed only through becoming acquainted with what the Lord has for us to do, as made known in His Gospel. He said, through the Prophet Joseph Smith, that no man can be saved in ignorance, and that that person who receives more knowledge and intelligence than another in this world would have that much the advantage in the world to come. All men will stand before God to be judged of the deeds done in the body. No man can escape the judgment of Almighty God, and that His judgment may be just, He has sent His Gospel that every living creature and every one who is in the spirit world, may receive the Gospel if they desire it, that they might learn for themselves and intelligently select either to their ex-

altation or their condemnation. We are told that some are resurrected unto life and some are resurrected unto condemnation, according to their works. The Savior said, "By their fruits ye shall know them; a good tree cannot bring forth evil fruit, neither a corrupt tree good fruit."

I tell you, my brethren and sisters, that the longer this work continues in the earth the stronger it grows. Our boys and girls at home, who may be a little careless, some may say, are worth taking care of; they have been located in this blessed land, and they are precious in the sight of God. I do not think that things happen by chance, or come by chance. I believe that the spirits of our children were ordained to come forth in this day and age of the world; that it was understood by our Father in heaven, and their "times and their habitation," according to the Apostle Paul, was "aforetime appointed." None of us come here by chance. These boys and girls who grow up here in this atmosphere, in this glorious land, are worth caring for. The principle of charity must and shall be exercised among our people until we shall be able to govern and control in righteousness. It is doubtful if any man would go astray if he knew in his own heart absolutely that it would result in his damnation, that it would destroy his soul. Men are influenced by environment, and by others of stronger will power, and often he himself is undoubtedly too easily led; but the Lord is not willing, so Peter says, that any should perish, but that all should come unto Him, for, He said, "God is no respecter of persons, but in every

nation he that feareth Him and worketh righteousness is accepted of Him."

I bear testimony that I know that God does live, and that Jesus is the Christ, and that the work of God is established here in the earth; and I know those men who stand at the head of this Church are God's noblemen. They were "aforetime appointed" among the great spirits that the Lord saw, according to Abraham, gathered together, when He said, "These I will make my rulers and my leaders." And I tell you they work. I saw an example of that in what Brother Grant did last fall, when he rode nearly across the continent to make one little speech, but an important one, that took him about an hour only. He left a field of labor where he was needed, and rode a long tiresome journey to fulfill another appointment whereunto he had been called. By their works these brethren keep you and me in line, and help us to grow better, and establish faith among the children of men. You should pray in your hearts that they may be sustained by the Spirit of the Lord. Men and women in a ward should pray for their Bishop, that he may have power, that he might have revelation given unto him for their benefit and the benefit of the ward, that all may enjoy the spirit of the Gospel as Latter-day Saints. Pray also for the president of the stake. Pray for the Church, and for the work of the missions in the world, that those who sit in darkness and unbelief may be led to the knowledge of the truth. Pray that we may leave nothing undone that would assist in bringing about the redemption of mankind, and particularly

that nothing may be done on our part that would hinder them from receiving the Gospel. Elders rejoice to know that you are praying for them. Some of them, when they go out unlearned and unaccustomed to meeting men, are inspired by your faith in your pleading to Almighty God. I pray that they may be brave fearless and strong, men of wisdom and of power, that they may feel the authority of their office and calling to the glorification of the Church, and be blessed of God, the Eternal Father, in the name of Jesus. Amen.

William H. Russell sang the hymn, "Joseph the Seer," as a baritone solo.

ELDER FRANK Y. TAYLOR.

(President of Granite Stake.)

I have enjoyed exceedingly the sessions of the Conference, that which has been said, and the spirit that has accompanied the brethren who have been making remarks. The thought that has caused me to rejoice very much at this Conference has been that suggested by the words of good cheer and hope that have been given us relative to the beauties of the Gospel of the Lord Jesus Christ. I feel that there is everything that is good, noble, pure and blessed connected with the Gospel of the Lord Jesus Christ, and I think that we ought to appreciate it, and comprehend it; and we ought to give glory to the Lord for the many blessings that we receive under the teachings that come from the Gospel.

I like the spirit that is optimistic about anything; I am not impressed

with a spirit that is pessimistic. I like to hear things well spoken of, and to hear men and women well spoken of. I have met very few persons in my life but what I could see something good in them, some act they have done that was commendable; and I have met this kind of a person in the world, who has the happy faculty of seeing the bright side of people's nature, and the good that is in them. How much happier we would be if we would practice this in our lives, and if we would do as Brother Bennion said we should do, speak well of those who preside over us. I think that we should never forget, on the Sabbath day or any other day, to speak about some of the beautiful things that are connected with the Gospel to those that we come in contact with. Especially ought this to be so in our family circles. There is virtue and beauty enough in this Gospel to delight everybody. When I get a little blue, and want to be cheered up, I go to the Scriptures, and I invariably get consolation and happiness reading the life of our Savior, for His life is enough to cause everybody in this world to rejoice, and see the beauties and blessings that life holds forth for us. I frequently take the Bible, or the Book of Mormon, and read of His mission upon this earth, of His ministry, and of His goodness; and it seems like that, in almost every word that He utters, there is a sermon that will benefit us in our lives, and we can at least find something there that will apply to us, for we need building up and increasing in our faith.

I enjoyed the remarks of President Smith, in the beginning of this Conference, wherein he showed

forth to this people the beauties of this Gospel and the grand character of the man whom the Lord honored in establishing it here in this generation, the Prophet Joseph Smith; and when the song was being sung so beautifully by Brother Russell relative to the Prophet Joseph (it happened to be my father, President John Taylor, who wrote this poem) when he said he "loved to dwell on his memory dear," how true that was! While I have never seen the Prophet Joseph Smith, yet I believe that I have had his personal appearance, even the color of his hair, pictured to me until, if I were an artist today, I believe I could paint his picture from the impression that my father gave me of that grand and noble man, when I was a little fellow at my father's knee, and as I grew older in years, because I dearly loved him. I never heard my father speak of him only as the most noble man that he had ever seen or known. I thank the Lord that he painted this picture to me, for I know from the impressions that he gave me, and from the Spirit of the Lord, that the Prophet Joseph Smith was indeed a prophet of the Lord our God.

I am thankful that, around our fireside, my father was accustomed to magnify the servants of the Lord in our sight, so that we love them, and honor and respect them. I thank the Lord when I look back upon the life of Brigham Young, that I saw in him everything connected with his life that was meritorious. If I could only practice the things that he taught and exemplified it would make me a good man in life. I delight to know that, around our fireside, the Prophet Brigham Young was magnified in

our sight until we love his memory, and admire the beautiful characteristics of his soul. It is true also that, at my father's fireside, the other men that have held positions in the Church, were always held up to us as true and good and noble men.

I want to say to this congregation I believe it would be a good thing if we, at our firesides, were to magnify the men who are called to hold positions in the Church over us, so that the young people will be more likely to appreciate them. I testify that you will find enough that is good in these men, you find enough that is praiseworthy, so that you will save your boys and girls if they will be influenced to walk in their footsteps. I think we should follow this practice of seeing the good that is connected with the Gospel and the Priesthood of the Lord Jesus Christ, and not take the statements of the world against our leaders. We should testify, ourselves, to the goodness that is within us, and let our boys and girls who are growing up in these valleys of the mountains know and feel that we have the truth, the Gospel of the Lord Jesus Christ, that has been revealed to the Prophet Joseph Smith in its purity, and that there is everything in it to save them and make them noble and good, if they will follow in the practice thereof. I do think that it is right and proper that we should always, around our firesides and at our gatherings, speak of that which is good in our leaders, particularly before our children, and we ought not to be guilty of magnifying the faults, or imaginary failings, of these men or women before our children and young people to their detriment or hurt.

We should hold them up before our young people so that when our boys and girls meet them on the street, or any place they may see them, they will look up to them and respect them. If we will do **this**, it will be a blessing to our children, and it will be pleasing in the sight of our Heavenly Father. I know, as far as I am concerned, that I have never at any time known men to speak ill of any of our leading brethren, but it has left a bitter taste in my mouth. I have pleasure in standing up for these men, because in them I know I can find virtue and truth, and I have rejoiced when I have stood up in their defense, for I felt like a man in doing so, and I feel that if I would be guilty of speaking evil of and defaming these men I would be a coward.

We should teach this kind of principle in our gatherings, so that the Latter-day Saints who are holding positions in the Church may be sustained, that they may have our faith and prayers, and that our young people should look up unto them with pride and respect. I can remember when I was a little fellow, when President Brigham Young used to take trips down to southern Utah for winter, and come back up here in the spring, with what pleasure, as Sunday school children, we used to line the streets and welcome back the prophet of the Lord. We were taught to look upon him as a prophet, and always honor him as such; and I feel that this kind of faith should exist throughout the Latter-day Saints in all the world. We should not give credence to the reports of our enemies in connection with this people; on the other hand, we should take pleasure and happiness in extolling their virtues, and

their goodness, so that our boys and girls might point to them with pride, and seeing one of them can point to him and say, "That is an Apostle of the Lord Jesus Christ," and honor him in his place—"That is the President of the Church of Jesus Christ of Latter-day Saints, a noble man." When our boys and girls are taught thus to look at him and see him, they will honor him in his place and in his position.

I feel that it would be a splendid thing if, in all the households of the Church, all the people would honor those who preside in the Church, particularly in regard to our Bishops, men who are laboring faithfully and truly for the good of the people, who have no other object or purpose in view only the salvation of souls and the good of the people. How a Bishop would rejoice, and how he would enjoy his ministry, if all the people living within his ward would continually be patting him on the back and saying good things of him. He may have done many good things, but many of us are so critical that we observe only the bad thing that we imagine he has done; if he stubs his toe he is sure to be noticed. We should set an example by which these men should be magnified in their position in the minds of the people. I was in one ward where the young people had been taught to take off their hats when they met the Bishop, and I thought how respectful it was when they met the Bishop on the street that they doffed their hats to the Priesthood—not to the man who occupied that place so much, but to the position and Priesthood that he held. I felt that they honored him in his place, and I tell you this Bishop had joy

and happiness in his ministry, and he felt that the people were backing him as they should do. We owe it to them, my brethren and sisters, that we sustain, honor, and respect them, and that we labor with them to the very best advantage we can for the advancement of the work of the Lord.

I think it is a splendid habit to get into, to say good things of our people, to say good things of our country, of our nation. I was recently visiting a stake of Zion where the president of the stake has the happy faculty of seeing the pleasant side of everything in his stake, of the soil, of the people, of the horses and cows, of the climate and everything there is. I rejoiced to see that he had that kind of a spirit. I was recently in one of his meetings, and he pointed to a young man, and said, "Do you see that young man there?" "Yes." "He is the finest baritone singer in Utah," Pointing to another he said, "There isn't the equal of that young lady in playing the piano." And he saw the virtues of all of his people. He was visiting my home a while ago. He had a horse. He said, "Do you see that horse; it is the best puller in all our county." He had the habit of saying good things, and of seeing the good in all that surrounded him. The result is that he sees the good that is in his people, and the nice things in all the young folks around him, and he is not accustomed to pointing out their faults and mistakes. I am sure there is enough virtue and goodness in people's lives here upon the earth that might make us happy all the time, if we will see it. There is enough virtue in the Gospel of the Lord Jesus Christ that we can have **much**

pleasure in our lives if we will contemplate it and point it out.

I think the Latter-day Saints ought to be reading these Scriptures at their fireside. They ought to be reading the history of the Prophet Joseph Smith, so that our boys and girls may comprehend the goodness that was in him, and not be taken up with the falsehoods that are told about him by the people of the world, as well as about others of our leaders, which we read in newspapers, magazines and so on. I feel that we should offset this by showing up the virtue and the goodness of things around them. This should apply to our home, and all of our daily surroundings. What a beautiful home it should be, where the father is accustomed to appreciate the beauty, pleasure, and happiness of his wife, and speak of it to his children, and magnify in his home, at his fireside, the virtues and graces of his wife. What a splendid thing it is, when the wife is accustomed to stand up in defense of the husband, and speak of him in honor before the children, so that the children shall be accustomed to look upon their father with pride, to look up to him as the choicest and best and most noble man in the wide world. If we will do that, the Spirit of God will be in that home, peace will abide there, and the blessings of our Heavenly Father will attend the inmates in that which they have. There is goodness and virtue enough in the Gospel of Jesus Christ. Within these valleys of the mountains there is enough good soil and good principles for all of us, if we will only accustom ourselves to seeing them, happiness may thereby radiate from us all around. I like to see a man honor his home and honor his

people. I like to see a man that is "for Utah." When I go out from here, I tell you I feel thankful when I re-cross the line and return to the home of my birth. I am for Utah; I am for the valleys of the mountains; I am for the Latter-day Saints; I am for the Gospel of the Lord Jesus Christ, and I am for all that is virtuous and good and true and noble in the world. I hope that I will not be guilty of pulling down my country; I hope that I will not be found guilty of speaking against those who preside in the nation; I hope I will not be guilty of pulling down those who preside in the state, or the city wherein I dwell. I can find enough virtue and goodness in them so that I can magnify them and help them out in their positions in my humble way, and I believe that this is what the Gospel of the Lord Jesus Christ expects of us. It is expected that the Latter-day Saints shall be happy in the land where they dwell. It is expected that they shall dwell in peace and happiness with their neighbors and friends. I hope that they will always seek to find in their neighbors, and in their friends, and in the land where they dwell goodness and virtue; if they will, they will always be possessed of happiness within their soul.

I hope that the Lord will give us of His Spirit, the spirit of this Conference, that we may go to our homes and speak good of the Gospel of Jesus Christ, and that we may see and speak of the virtue in those who preside over us. I am sure that we can see splendid character in the man that presides over us at the present time. I love to be in his society. I love to see his pleasant countenance, and to observe his

kindness and his exemplary life. I know that he is a man of God, worthy of our faith and worthy of the support and defense of every man in Israel. I stand up for him; I feel proud of him, from the crown of his head to the soles of his feet, and so with the others of our leaders in this Church. I feel proud that we have a man to preside over us who is like the Prophet Joseph Smith. I am proud of our young men, our Utah boys. I don't care where these boys may be found, whether upon the sea or upon the plains, or upon the mountains, or wherever their footsteps may take them, every boy that belongs to the Church of Jesus Christ will hold up his head and say, "I am not ashamed of the Gospel of the Lord Jesus Christ." They feel that it has power and spirit within it, and feel proud that they belong to such an organization, and that they are associated with such a people as this.

May the peace and blessings of God abide with us, and may we have a testimony ever burning within our souls, that this is the truth. I know that Jesus is the Christ; I know that Joseph Smith is a Prophet of God, and that this work that we are engaged in is God's work, and will never fail. In the name of Jesus. Amen.

ELDER HEBER J. GRANT.

The Father and the Son positively revealed in this age—The Spirit, and testimony of the truth, withdraw from transgressors.

I have rejoiced exceedingly in the testimonies that have been borne to us during our Conference. I feel that we have had a time of rejoicing and that the Saints have been fed the bread of life. I rejoice in a

knowledge of the Gospel and of the divinity of the work in which we are engaged. I rejoice that we have the testimony of the risen Redeemer given to us by men who have lived in our day.

We find recorded in the 76th section of the Doctrine and Covenants the following testimony:

"For we beheld the glory of the Son on the right hand of the Father, and received of His fulness, and saw the holy angels, and they were sanctified before His throne, worshiping God and the Lamb, who worship Him forever. And now, after the many testimonies which have been given of Him, this is the testimony last of all, which we give of Him, that He lives, for we saw Him even on the right hand of God, and we heard the voice bearing record that He is the Only Begotten of the Father; that by Him and through Him and of Him the worlds are and were created and the inhabitants thereof, and begotten sons and daughters of God."

We are not dependent upon the testimony of men who lived many hundreds of years ago, but we have the testimony that is given to us from the Prophet Joseph Smith, and from Sidney Rigdon that they saw **the Son**, that they heard the voice declare from the heavens that He was the only Begotten of the Father, that by Him and of Him the worlds were created, and that He lives, for they saw Him.

We rejoice in a knowledge of the Gospel of the Lord Jesus Christ. We rejoice in those who have been faithful and diligent in serving Him, and in knowing that each and every individual who keeps the commandments of God grows in the light and knowledge of the gospel. We rejoice in knowing that no man or woman ever loses the testimony of the divinity of this work in which we are engaged who keeps the com-

mandments of God. To me one of the greatest and strongest evidences of the divine character of the work in which we are engaged, (so far as the natural faculties with which God has endowed me are able to comprehend and understand) is that as men become careless, become indifferent, as they break the Word of Wisdom, as they neglect their meetings, as they fail to teach their children by precept and example the Gospel of the Lord Jesus Christ, that they turn away from the faith, the Spirit of God is withdrawn from them, and they are left in darkness. If men and women could neglect the duties devolving upon them, if they could do those things that are forbidden, and still grow in the knowledge of the Gospel and the testimony burn in their hearts, it would stagger the reasoning faculties with which God has endowed me. On the contrary, I have discovered that when men serve Him and keep His commandments, that they grow in the knowledge of the truth, that they grow stronger and brighter through the rich outpouring of His Holy Spirit.

I pray that all the remarks which have been made during this conference for the benefit of the Latter-day Saints, the instructions and admonitions that have been given may sink deep into our hearts, that we may live honest lives before God, in the payment of our tithing and meeting all our obligations to God and man; that we may support and uphold our institutions to help build up the manufacturing interests of our state, and that we may be Latter-day Saints in very deed, that the world, seeing our good deeds, may be led to investigate the Gospel and embrace the truth.

I pray that all these teachings and instructions that have been given for the betterment of the Latter-day Saints may find a lodgment in the hearts of those who have listened, and that the Saints may go forth from this conference with a determination in their hearts that they will serve God with more diligence in the future than they have ever done before; this is my prayer in the name of Jesus Christ. Amen.

"Send out Thy Light," by Gounod, was rendered by the choir.

Benediction was pronounced by Elder Wilford Woodruff.

OUTDOOR MEETING.

Thousands of people gathered on the Temple grounds, unable to obtain admission to the Tabernacle or Assembly Hall, and an outdoor meeting was held for their benefit, at 2 p. m., near the Bureau of Information building. The services were presided over by Elder Benjamin Goddard. Music was furnished by Prof. Wm. C. Clive's orchestra and Prof. Henry E. Giles organist, and Elder Alexander Campbell led the singing.

The congregation sang the hymn:

Come, come, ye Saints, no toil nor labor fear,

But with joy wend your way;

Though hard to you this journey may appear,

Grace shall be as your day.

Prayer was offered by Elder Alonzo P. Kesler

ELDER BENJAMIN GODDARD.

(Supt. Bureau of Information.)

Dear brethren and sisters, we are glad to have so many in attendance at Conference, and to have such interest and attention manifested at our open air meeting. I trust that you will adapt yourselves to the prevailing conditions and not be restless. Some of our brethren are accustomed to open air meetings, and usually, upon the street corners, have a moving congregation, from the fact that the people know not the Gospel and many are not interested in their message. They often listen a little while and then move on. I trust that this will not be our experience today, we want you to stay with us. We realize the inconvenience of standing, but we believe that in this open air meeting the Lord can bless us, and will bless us according to the earnest desires of our hearts, just as well as if we were comfortably seated in the Tabernacle or in the Assembly Hall.

I made a remark a moment ago that reminded me of a little experience. I venture to relate it to you, as it may indicate that even here, when we are meeting under apparently disadvantageous circumstances, the Lord will bless us. During a mission performed in New Zealand some time ago, I was impressed that even in moving congregations, while the elders are scattering the seed, the Word of God, some falls upon good ground, and later brings forth good fruit abundantly. Many elders in the mission field, who have been laboring zealously in connection with the work to which they have been called, have, at times, been discouraged because they have apparently seen little

fruit from their earnest efforts. Such may have been the feelings of certain elders in Great Britain nearly forty years ago. I do not know who the elders were. I simply testify to the results of their work.

A young couple, just married before the time referred to, were passing through the streets of an English town on Saturday evening. They perceived a crowd on the street corner. The young woman desired to listen, and called her husband's attention to the meeting. "Oh," he remarked, we do not want to stop for a sermon tonight," but she insisted, and he stood with her, therefore for a short time. A young man was speaking. His name I do not know nor did they. The young man may not know the results of his labors until he reaches "the other side." But he was preaching the gospel of the Lord Jesus Christ, and that sermon, that fervent address, was accompanied by the Spirit of God, and the young woman felt the influence of it as she stood there in the crowd. She heard a few truths, not the fulness of the Gospel, but a little truth here and there, as uttered by the young elder. Finally her husband called her away and they rambled off, and did not hear another elder of the Church for more than twenty years. At that time the British Government offered inducements for colonists to go to the antipodes, to Australia, New Zealand and Tasmania. The young couple took advantage of these offers and emigrated to New Zealand, hoping to be thus benefited in securing a home. They located on the South Island, and soon made a clearing in the bush, removing the trees and

plowing the ground. Thus they started their new home, and commenced to rear their little family. There were no elders in that locality at the time, but twenty years after they heard the young elder in England, a newspaper reached their home from the most southern part of New Zealand, in which they read that two elders of the Mormon church had been holding meetings. The mother of the family exclaimed to her husband, "Those must be the same kind of people we heard before we left home." So much of the truth had sunk into their hearts that they had not been able to affiliate with any other church, having found nothing to satisfy the craving of their souls.

Accordingly the husband wrote asking the two elders to visit them. The elders did so, walking over one hundred miles in order to find the obscure dwelling in the bush. They found the father the mother and a large family of children ready to receive their message. They taught the same principles listened to in the English town so long, long ago. The family embraced the Gospel, every member joined the Church, and subsequently they gathered to Zion. In Salt Lake Temple the husband and wife were sealed for time and eternity. The children received their blessings there; and today the oldest son is back in New Zealand, the land of his birth, preaching the same Gospel. I refer to this for the encouragement of any of our elders, or any of the Saints, who in their weakness, have borne testimony to the Gospel of the Lord Jesus Christ. This is God's work. He recognizes our labors and will give the reward. Paul may plant, Apollos may water

but "God giveth the increase." The young elder preaching thus in Great Britain nearly forty years ago may have returned to his home discouraged, disheartened, not having seen the fruits of his labors. And yet, in the great hereafter, when "every man is rewarded according to his works," when "the books are opened" and every man receives his reward, when the sheaves are gathered in, it will not be a family but a multitude of people brought into the Church through the humble efforts of the elder upon the streets so long ago.

I therefore bear testimony to you, my brethren and sisters, that God has a blessing for us in this meeting. The Prophet of God has called these brethren to talk to us and, under the inspiration of the Almighty, we shall be blessed and strengthened in our faith, and we shall continue to partake of the good influence that has characterized all the Conference meetings thus far, for I feel that all the addresses have been faith promoting and soul inspiring. I pray that the Lord will bless us in this gathering, in the name of Jesus, Amen.

ELDER JOSEPH ECKERSLEY.

(President of Wayne Stake.)

In the summer of 1890 a young missionary in England was about to emigrate to this country, having filled a local mission of two and a half years. He had left the home of a sorrowing mother and his brothers and sisters, whom he might never meet again in this life. He was on his way to the railroad to take the train that would take him to his destination, where he would board the ship to bring him to Zion.

As he passed the market place of the little town through which he was passing, there was gathered a congregation similiar to the one that is here this afternoon, excepting, doubtless, that they were very much divided in their opinions and religious conviction. The Salvation Army soldiers were preaching upon the streets, and had attracted a large congregation. The young man was attracted to the place, and stopped to listen. He remained for about five minutes, during which time this religious body sang a number of songs, made a collection, and retired without preaching any of their doctrines, but inviting the congregation to accompany them to their place of worship, to the "barracks," as they termed it. The young man left on his way to the railroad station, as he had very little time left to catch the train. But an impression came over him that it was his duty to return, mount the steps of the monument that had been occupied by the leaders of this religious sect, and preach to the congregation that had been gathered. He immediately yielded to the impressions of the Spirit, and returned. He was impressed, first of all, to quote the words of Isaiah the prophet that the Gospel was without money and without price; and the declaration that he made seemingly attracted the congregation, and they remained. Many others gathered, and for some time the young man, under the influence of the Spirit of the Lord, preached the Gospel of repentance and baptism for the remission of sins. The people were attentive. The Spirit of the Lord was present. The message of truth was carried home to many a heart. Some of the religious

body that had been holding the meeting remained behind to listen to the young man, and when he got through with his service, they were anxious to get him into debate, to destroy, if possible, the good effect of the meeting; but many of the people that were present impressed by the good Spirit of the Lord, came to the rescue of the young Elder and declared that he had spoken the truth in plainness, that he had preached the Gospel as contained in the Bible, and it was not necessary for him to be detained longer, as his train would soon leave. So he was excused. Ten years later that young Elder, after gathering to this country and becoming established, was called on a mission to his fatherland. He returned to proclaim the gospel, as he had done to the people in that country ten years previously. It was his pleasure to visit that little town. For some years no missionary work had been done in that section of the country; but, about two years before his return, the Elders had been sent there, and many of the people who were present at the open air meeting preached to by that young Elder when he was impressed as I have related, by the Spirit of the Lord, had gathered into the fold, and a very prosperous little branch of the church had been raised up in that part of the Lord's vineyard. When Brother Goddard was telling the experience that he was relating to you, I thought of this little incident that happened in Great Britain.

The Latter-day Saints are often accused by their enemies of hero worship. When they sing that soul-inspiring song that we have sung this afternoon, many who are op-

posed to the Church that has been restored to the earth, accuse the Latter-day Saints of worshiping the Prophet Joseph Smith. There can be nothing farther from the truth than an accusation of that kind. True it is, that the Latter-day Saints honor and revere the memory of Joseph Smith, and why not? If God, the Eternal Father, should condescend to honor and bless this man, why should his followers hesitate to give honor and praise where honor and praise are thus manifestly due? Do we not reverence the name of Moses? Do we not speak in respect with regard to all the prophets who have so earnestly labored to uplift and save mankind? Did not Jesus Christ Himself, the Son of the living God, magnify the prophets who had preceded Him? Did He not refer in terms of respect to the ancient prophets? Did He not give God the Father glory and praise for the work that the prophets had accomplished in their day and time? Then why should not the Latter-day Saints speak in honor and praise of the man who lived and died for the principles that our Father revealed for the salvation and glory of the human race? When we are accused of worshiping Joseph Smith we are accused wrongfully. We believe in Jesus Christ. We believe that He was the only begotten Son of the Father. We believe that He was sent into this world to do as He declared, not His own will, but the will of His Father, who had sent Him. He came into the world to restore the truths that had been lost by reason of the fact that the people were unwilling to accept the prophets, and had disregarded their message.

It must be remembered that there was a period of something like four hundred years from the coming of Malachi, from the time of his administration among the people to the coming of John the Baptist, and during that time there had been an absence, so to speak, of communication between God and man. No prophet came forward declaring "Verily verily, this is the way, walk ye in it." Those of you who are familiar with the Scriptures will remember the conditions that obtained in the days of Malachi, the spirit of apostasy that was rife among God's chosen people, and how Malachi verbally chastised them because of their unbelief, and because of their turning away from the truth, and predicted what would befall them as a result of departing from the truth and ignoring the message that the prophets had brought them; and this was the condition when the Son of God came. This was the condition when John the Baptist made his appearance. Hence he and the doctrine he preached were not popular. John the Baptist and the Savior were just as unpopular in their day as was the Prophet Joseph Smith in the day when he came. The body of believers who came into the fold, who were received into the Church of Christ by baptism were just as unpopular in the land of Judea, among God's own chosen people, as are the Latter-day Saints unpopular in this glorious country today, and in all the countries whithersoever they may be scattered declaring their truths.

Jesus came with this message, that He had been sent of the Father. He complained because of the unbelief of the people. The people professed to believe in Abraham

and in the prophets. Jesus told them that if they believed in Abraham they would do the works of Abraham. He simply repeated the truth as the prophets had before declared it and made known the fact that He had been entrusted with a special mission: He had been sent of the Father to preach repentance and to establish righteous laws and principles among the people; and He declared this truth "I am the way, the truth, and the life, and no man cometh to the Father but by me." The Latter-day Saints believe that Jesus was the light of the world. They believe that He did teach the truth. They believe that He had the authority and power to give laws to the people, even the law of His Father, which is the law of the Church by which all men come to a knowledge of the truth.

It has never been asserted by Joseph Smith, or any of his followers, that there was any virtue, any power, any authority, in this prophet of God except such as had come down from the heavens. Joseph Smith did not preach his own doctrine, but he taught the people to believe in the law of Jesus Christ, he taught faith in God the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost. He taught that all men will be punished for their own sins and not for Adam's transgression. He declared that through the atonement of Christ, all mankind may be saved by obedience to the ordinances of the Gospel. He declared that the laws and ordinances of the Gospel are; First, Faith in the Lord Jesus Christ; Second, Repentance; Third, Baptism by immersion for the remission of sins; and Fourth, the laying on of hands for the gift of

the Holy Ghost. He proclaimed that men must be called of God by prophecy and by the laying on of hands by those who are in authority, to preach the Gospel and administer in the ordinances thereof—and so we might go through all the Articles of Faith of the Church of Jesus Christ of Latter-day Saints, and we would not find one idea expressed that could lead to the conclusion that the Latter-day Saints have any other Savior than the Redeemer of the world, the Lord Jesus Christ.

But I believe, my friends, that the trouble with the world today, as it has ever been, is that they want to make excuses, they want to excuse themselves for not obeying the truth, on some premises that never existed. Joseph Smith magnified the Redeemer of the world more than any other individual, I believe, that has ever lived in these last days. How could he do that by the simple truths and principles that he taught? He did it by the unblemished and pure life that he lived. He did it by the testimony that he bore to the world. And he did it by willingly giving his life in evidence of the principles that he had declared he had received from God the Father.

Now, my brethren and sisters, and beloved friends who may not be members of the "Mormon" Church, let me ask you to consider carefully where you stand this afternoon. I think I can read upon the faces of this congregation that we have been gathered from the east and from the west, from the north and from the south, and have come up in obedience to the commands of the living God that we might learn of His ways, and that

we might walk in His paths. May I appeal to you this afternoon that you forget not your first love for the Gospel. May I ask that we continue to investigate those principles that were revealed to us in our fatherland. May I plead with you that you contend earnestly for the faith that was once delivered to the Saints.

I was delighted, in the opening session of this Conference, to hear the testimony of President Joseph F. Smith. The truth of his testimony found echo in my heart. when he said that the statement often made by our enemies, and perhaps inadvertently made sometimes by Latter-day Saints who go by outside appearances, that the Church of Christ is losing in spirituality and becoming entrenched in what the world calls "commercialism," was not true. I was delighted with the testimony he bore that the Latter-day Saints are making good in faith in God, in repentance; that they are not losing in spiritual gifts and in power. I believe that some are losing, but it is they who are not keeping the commandments of God. I can bear testimony in my experience, in my ministry, that faith in God is on the increase. I know that to be the case in the little stake where I live and preside. I know that by the power of God the sick are healed as they ever were in the time of the history of this Church, or in the Church of Christ anciently. I know that sinners who repent and come unto Christ and are baptized, having contrite hearts and a humble spirit, receive the testimony of the Redeemer as they ever did, and they know that Jesus lives. They know that Joseph Smith was His prophet. They

know that the Church of Christ is with men, with all its gifts and powers and blessings. I know that when men are humble, and trust in God, that He inspires them by His Spirit when they are called to address the congregations of the people. If they do not have the eloquence of orators, if they do not have the reasoning ability of great men, they have the testimony of Christ, which is the spirit of prophecy, which bears record to those who are honest and sincere, that they speak the truth. That is my individual and personal testimony.

I thank God for the testimony that is within me. I am grateful for what God has revealed to me, and for what he has revealed to you, and for His Spirit that testifies to all the Church when men speak by its influence and power, that they are operating under that influence.

Now, my brothers and sisters, may we be loyal to the faith. May we be true to one another. May we be true to the covenants we have made with God no matter where our lot may be cast, no matter what our occupation may be. Wherever we may be, whatever we are doing, let us be careful that every thought and every act of our lives is an evidence and a testimony to the world that we believe that Jesus is the way, the truth, and the light, and that we have accepted the way, and that we are walking in the light, and have received the testimony of the Spirit.

May the Lord bless us; and as we return from this Conference, may we go forth with renewed energy and desire to serve the Lord. May we sustain in every thought and every word and every act of our lives those principles for which

the prophets, ancient and modern, have lived and died. May we sustain the leader of this Church, whom God has called to direct in this last dispensation, by our faith and our works, and thus aid in bringing to pass the day when Jesus, the Prince of Glory and Peace, shall come to the earth, and when He shall reign and peace and righteousness shall be established.

"Hail, Savior, Prince of Peace,
Thy kingdom shall increase
Till all the world thy glory see
And righteousness abound
As the great deep profound,
And fill the earth with purity."

May God grant this in the name of Jesus Christ. Amen.

August Glissmeyer sang the hymn, "High on the Mountain tops," as a solo.

ELDER SYLVESTER Q. CANNON.

(Of the Presidency of Pioneer Stake.)

This is a new experience for me, my brethren and sisters and friends, to address an outdoor gathering. I have had the privilege of performing two missions in foreign lands, but in both cases they were in fields where outdoor preaching is not allowed. I have attended but one outdoor meeting during my missionary experiences, and I had at that time no opportunity of addressing those who were present. I rejoice in the spirit of this meeting, and I trust that I may be able to say something that will be of an edifying nature to those present.

While we were singing the first hymn this afternoon, my mind was led to reflect upon the conditions under which that hymn was writ-

ten, and also the conditions which prevail today as compared with that time,—the hymn "Come, Come, Ye Saints, No toil nor labor fear, But with joy wend your way." This hymn was written under circumstances, as most of you know, in which the people, of whom we form a part, were in a situation of a desperate character. They had been despoiled of their goods, they had suffered privations, they had been driven from their homes; many of their friends and relatives had passed away as a result of the persecutions they had to endure; and they were in the midst of privation, disease, and suffering, in the middle of the winter. Wm. Clayton, who belonged to the Church at that time of deep distress, wrote this hymn as an encouragement to the Saints to prepare for the emigration to this country, at that time a wilderness.

Now, in considering the conditions that surround us here, and the progress that has been made, I have been led to reflect upon the power of faith in the hearts of those who were a part of this Church at that time. I was led to reflect upon the declaration of Paul, as contained in the eleventh chapter of his Epistle to the Hebrews, where he says, "Now faith is the substance of things hoped for, the evidence of things not seen:" and in that chapter he goes on to illustrate the power of faith. I shall read only a few of the statements that he makes in that chapter. "For by it (faith) the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear—But without faith

it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." He goes on to tell of the faith of Noah, Abraham, and all those who were faithful men in the sight of God, men who accomplished things for the progress of His work and were mighty men of old. Now, we believe that a system of faith or religion that is not able to influence and establish in the hearts of its devotees a living faith, a faith sufficient to enable people to endure all things, to sacrifice all things, for the love of that religion, for the love of God, and sacrifice, if need be, their own lives, is not sufficient to bring men and women to salvation. It is necessary that people should have a faith sufficient to enable them to do everything, to sacrifice, if it were necessary, everything they possess for the love of the truth, for the love of God, in order that they may be able to obtain His favor and blessing.

We believe, in order to obtain salvation, it is necessary that men should have an idea that God actually exists, that men should have an understanding and an assurance that the course of life they are pursuing is in accordance with the will of God. If men have this understanding, these ideas, then they are on the way to salvation. Now, if men have the belief that God exists, they also must have an idea of His character, His perfection, and His attributes, they must understand that God is indeed a God of mercy, of justice, of omnipotence, that He loves His children, that He is unchanging, the same yesterday, today, and forever, that

He desires that all men should come unto Him, and live in accordance with His will, that they may obtain His favor and blessings.

If men understand that God has made known, at various times in history, His will, and has undertaken to send men authorized of Him to proclaim His will, to make known that which He desires of mankind, to call them to live in accordance therewith, we can then perceive that it is necessary that men should undertake to submit their own will, desires and inclinations to the will of God. If they do this, they will pursue a course of life that is in harmony with the will of the Lord, in accordance with the commandments which He has made known; and, in pursuing that course throughout their lives, they will eventually obtain salvation in the presence of God, our Eternal Father.

If mankind come to the condition of mind that they feel assured that God lives, they then understand that they can worship Him, they can understand His attributes, His character, and perfections, they can approach Him, and are able to ask Him for blessings, and seek to live in accordance with that which they feel He desires. As they grow in faith, as they develop a living faith, they will be able to sacrifice all that they possess for the love of the Lord, because of the fact that they have an assurance that He is willing to bless them; and through that faith and devotion they will obtain salvation.

The Latter-day Saints have accepted a faith which is indeed this living faith. It requires of men and women the sacrifice, if necessary, of their positions for the love of

God and for the advantage of His work. We have accepted it with that understanding. The Gospel of Jesus Christ at all times, in all ages when it has been upon the earth, of which we have any record in sacred history, has required of men and women that they should give themselves wholly and completely to the service of the Lord, that they should be willing to submit their desires, feelings and inclinations to the will of the Lord, and undertake to do His will as He has made it known. The greatest exemplar of this doctrine is the Savior Himself, the only Begotten Son of the Father, who came upon the earth to do the will of the Father. He was willing to submit Himself, even though He was one of the Godhead, to do that which God the Eternal Father had given Him to do. He came upon the earth and performed a wonderful mission, the mission which He was called to perform, the atonement. Although He was free to do that or not as He chose, He was willing in the hour of suffering, the very hour when the greatest sacrifice had to be made, to say, "Not my will but thine be done." He accomplished that atonement; He drank that cup of bitterness. He passed through death, and suffering such as men have never endured upon the earth, and was resurrected from the dead without His body having seen corruption. He was resurrected to eternal life, and triumphed over death, and became the mediator between men and God, whereby men also, through following in His footsteps, endeavoring to live as He lived, and to observe the principles and doctrines He established, may also come unto God and walk in the

way to salvation. Through perseverance along this course, men and women will obtain salvation in the presence of our Father.

This doctrine of the Church of Latter-day Saints is indeed a living faith, founded upon the principles of which I have spoken. It is necessary that men should have an idea that God actually exists. We have abundant evidences, before we join this Church, that God does exist, from various sources. We have it from tradition, we have it from sacred history, we have it from natural evidences. We can also in our own being feel that, inasmuch as we live upon earth and have being, there is one above us who is powerful, by whom all things have been created, and under whose guiding hand all things are regulated and controlled. We can understand the existence of a Supreme Being, through investigating the principles of the Gospel, as Jesus taught them, and as they are taught in the Church of Jesus Christ of Latter-day Saints. We can thereby obtain an understanding of the eternal nature of God, of His attributes, perfections and being. The Gospel teaches us that we are created in very deed in His image that we lived before we came here, in the spirit; that we will exist after we leave this earth, and will be rewarded according to the deeds done in the body.

Now, the principles and doctrines of the Church of Christ, as stated by Brother Eckersley, are clear and easily understood. This is the substance of what I wish to say. Every principle, every ordinance, every doctrine, that is promulgated by the Latter-day Saints is entirely in harmony with, in fact, are exactly

the same as were preached by the Lord Jesus Christ and His apostles. They are in exact harmony with every principle that is contained in this Holy Bible; every principle and every doctrine that we believe in can be shown from the book itself, to be correct and in accordance with the Bible.

The Savior's disciples were told when He was leaving them, after He was resurrected, to "go into the world and preach the Gospel to every creature, he that believeth and is baptized shall be saved and he that believed not shall be damned, and these signs shall follow them that believe, In my name they shall cast out devils. They shall lay their hands upon the sick and they shall be healed." And many other signs of which He spoke should follow them that believed; they should receive of these gifts and blessings according to their faith. The Latter-day Saints believe in these things; they believe that God is the same yesterday, today, and forever. They believe that the doctrines which the Savior taught are and were the true principles of eternal life, and that, in order to be saved, mankind must accept these principles and obey them, in every period of the world's history, if they are to obtain salvation. And they must be taught these principles. These principles must be declared, and these ordinances performed, by men who are duly authorized of the Lord, in order that they may be recognized and sealed in heaven by our Eternal Father; otherwise they are of no avail. I repeat, they are not efficacious unless they are in accordance with His will, and performed by those who are duly sent and

authorized to perform them. The Latter-day Saints have accepted these principles. The Prophet Joseph Smith, of whom we have heard this afternoon, and in whom we believe as having been a prophet of the Lord, received them from heaven by revelation from God, and the principles which he taught are entirely in harmony with the principles contained in the Scriptures. This harmony is evidence that the principles which he taught were revealed from heaven. Joseph Smith was not qualified of himself, any more than any uninspired man is qualified, to make up a system of religion corresponding in every particular with the doctrines, principles, and ordinances which the Savior taught and established, and which were promulgated by His apostles after His death and resurrection.

Every principle and doctrine and ordinance in this Church is for the betterment, for the development of mankind, and there is in it principles, doctrines, and commandments for the improvement of every side of the human character. This of itself is a testimony to me of the divinity of this work. Among other things the people called Latter-day Saints have received what is called the Word of Wisdom. It was revealed to the Prophet Joseph Smith many years ago, long before the world, or even the learned men, except in a few instances, had declared the injury that would come to the human body through indulgence in tobacco, strong drinks and other articles of a narcotic and stimulating nature. The Prophet Joseph Smith declared that these things were harmful; he received this word from the Lord by revela-

tion. He advocated moderation in all things, temperance in everything; that men should not run to extremes in any particular, but endeavor to be moderate and temperate under all circumstances. We find today that men are coming to accept and advocate the identical principles that were declared many years ago by revelation from the Lord. Recently we had in our midst a renowned authority on health, on the human body, on those principles which go to make up healthy, strong men and women. If any of us who are believers in the doctrines of the Gospel had closed our eyes, and not known who was speaking, we would have declared that he was teaching the doctrines of "Mormonism" with regard to those things which concern the body; because he proclaimed principles which have been familiar to the Latter-day Saints for many years. They are now getting to be understood by the rest of the people of the world as necessary for human welfare.

The Latter-day Saints believe in virtue, morality. We understand that men and women cannot remain true, cannot have a living faith in God if they are immoral, if they are unvirtuous in thought, in word, or in act. It is necessary that we should be true and pure in order to obtain the blessings of the Lord, in order that the Spirit of God may be with us and inspire us. We believe these things; we know these things. I know, and I desire to testify to every one who is present, that men and women cannot remain in this Church unless they are pure, unless they are virtuous, unless they are upright in morals and every other thing. Men and women will

apostatize from the Church if they become unvirtuous. It is one of the principles of this Gospel that we must live pure lives; unless we do it we cannot be temples of the Holy Spirit.

We believe, as Latter-day Saints, in the law of tithing. The leaders of this Church have been accused of misusing the funds that are paid as tithing by the Latter-day Saints, because they teach this law, which was revealed to the Prophet Joseph Smith many years ago. Those critics do not understand the fact that practically all of the money thus paid by the Latter-day Saints is returned to them in a way that they will get the benefit of it. Those present at a meeting in the Tabernacle the other night heard statements read of the money expended in the work that is being done by this Church for the benefit of the people. It was shown that from 50 per cent to 90 per cent of all that is donated by the Latter-day Saints is returned to them, in their various stakes and wards, for their own benefit. It was shown also that in addition to this directly, that there was a very large amount of money expended for the benefit of those in need of charity, suffering or lacking for the necessities of life. It was shown also that a very large sum is expended year by year for purposes of education among the Latter-day Saints, for teaching our young people principles which go to develop men and women educationally, and also in the theology, the understanding of the principles of the Gospel. We believe in teaching theology in our schools, as well as other principles which pertain to life, which are a part of the proper education of

mankind. The Church is assisting, by its tithing fund, in performing a wonderful work in the way of missionary labor—such a work as has never been seen upon the face of the earth before. It has been taken as an ideal by many of the ministers in the world today. I know of many prominent men, in various churches, who point to the missionary system of the Latter-day Saints as being the ideal system, because it is the system which was inculcated and established by the Savior when He was upon the earth, when He sent His disciples out and said to them, Go out into all the world and preach the Gospel without money and without price. Preach the Gospel freely to all mankind; and he that believes the Gospel and is willing to submit his will to the Lord, and will develop a faith in God and submit himself to do the will of God, shall receive a testimony of it, and will obtain salvation through perseverance therein.

The work in which we are engaged is of such a nature that it is constructive. It is not merely a system of principles or theories, but it develops, as I stated, a living faith in the hearts of the people, whereby they are willing to go, if necessary, to the ends of the earth to accomplish that which is made known to them as being the will of the Lord. Young men and young women have been called to leave their homes to go out into all parts of the world to preach the Gospel, to spend two, three, or more years in this work, at their own expense, without receiving monetary help from the Church, sacrifice their time and means, and leave families for this purpose. They have done

so, and they testify to hundreds of thousands of people of the divinity of this work. The people have left their eastern homes, having been driven therefrom, through persecution, into a wilderness a thousand miles from civilization, and in the midst of that wilderness, have developed and established a system of community life that is unparalleled anywhere in the world today, a community life that is praised highly by people everywhere. If we work this out to its ideal condition, as we eventually will, it will be indeed the perfection and ideal that all people can point to with praise. The people have been constructive in their character as a result of the faith that they have espoused, and they work together in unity and harmony. The people were able to settle differences when they were all of one faith; there were few quarrels; everything was arbitrated. The courts did very little in the way of settling difficulties. They were settled peaceably, without expense, and without hard feelings toward each other, because the people were united. These things are evidences of the fact that this is more than a mere system of theories. It is a system of life. It includes principles whereby men and women may learn how to live; and that is the reason and object of our being, that we shall learn to live upon the earth as the Lord desires of us, that we may know how to live in eternity, when we leave this existence.

I rejoice, my brethren and sisters, in the testimony of the truth. I know that this work that was established under divine direction by Joseph Smith, was and is, indeed, "the power of God unto salvation" of all

that will believe and obey it. It is a system whereby men and women may come to know the Lord, and obtain a testimony in their hearts that it is true, that it is divine, that God has established this work to remain, endure, and continue, to prepare the way for the coming of the Lord Jesus Christ. I know also, that not only was Joseph Smith a prophet of the Lord, that not only was he authorized of God to establish this work upon the earth, but that every man who has succeeded him in the presidency of the Church, every man who has been called to labor in the ministry and Priesthood, has been endowed with power from on high, inasmuch as he has endeavored to labor according to the will of the Lord. I know that these men who have succeeded the Prophet Joseph Smith in this Church, as prophets, seers, and revelators, have been and are indeed inspired men. I rejoice in the fact that this is the case, that this work has continued, that there has been no break in the rightful succession in the presidency of this Church, and that we have at the head of the Church today a man who is indeed inspired of the Lord, endowed from on high, empowered by our Heavenly Father to direct this work; and with him are twelve apostles, also inspired of the Lord.

I rejoice in the testimony I have, because I know this work is true. I was born of parents who were members of this Church, and I have been taught from my youth up to seek the Lord in prayer. I have received testimonies in praying to the Lord, evidences of the divinity of this work. I have received answer to prayer in accordance with the faith that I have exercised. I have been

taught by my parents to be pure and virtuous, and I know that these same principles are inculcated in the hearts of all the Latter-day Saint boys and girls as they grow up, that they may remain true, and pure, and virtuous in the sight of God, and thereby continuing on may obtain salvation in the presence of our Father.

I pray that His Spirit may attend us, that everyone who is present, if we are converted to the divinity of this work, may seek to live it from day to day, from hour to hour, from year to year, and endeavor to make our lives better from one day to another, from one year to another, that we may progress in the principles of eternal life; and if we are not yet convinced that this work is true, that we will do as has been asked of us by the Apostle Paul, "Prove all things, and hold fast to that which is good." Seek and investigate these principles; if they are true, they are worth more than life itself. This religion is a living force in the world, and will continue to be so.

May the Lord bless and help us to be true to these principles, I ask in the name of Jesus. Amen.

BISHOP LORENZO N. STOHL.

(Of Third Ward, Brigham City.)

I do not happen to be one of the fortunate ones whom Brother Goddard referred to as being accustomed to out-door speaking. My experience along that line has been very limited. I spent a little more than three years in the mission field, and had the privilege only once of speaking to an out-door audience. But the result of that experience was very similar to that related by

the brethren who have preceded me. Two Elders of our conference, who were choice men, clean, pure, virtuous, and faithful, and honest before God and man, were selected to bear the message of the Redeemer to the people who resided in the City of Raleigh, North Carolina. They were counseled to travel without purse and without scrip, to deliver that message without price, neither teaching for hire nor divining for money; and because they traveled in this manner, as did the disciples of the Master, they were imprisoned by the city authorities, and finally driven from the city. Later, President Lyman and Apostle Cowley visited our conference, and they counseled that we try it again. This time it fell to the lot of a very good Elder and myself to undertake this mission, without purse, and without scrip. We did this, and called upon the same city authorities, whom we found very bitter and antagonistic toward us and the cause that we had the honor to represent. They advised us that not only the same treatment that was accorded our dear brethren would be given to us, but harsher methods would be resorted to unless we refrained from preaching the Gospel as we believed it, in the city of Raleigh. We reminded them of the fact that we were American citizens and intended to insist upon our rights as such. We desired to become conversant with the ordinances, which we did; and we complied strictly with them—as Latter-day Saints are accustomed to doing—living the law of the land and of God. We went in fasting and prayer, and the Lord most wonderfully opened up the way for us. As a result of the first meeting which

we held, under adverse circumstances and conditions, at the conclusion of the meeting, we had invitations extended to us to share the hospitality of the good people, and to preach the Gospel, as we believed it, in some of the homes of the people. Without going into detail, and in order to make a long story short, it resulted, while I was there with my brethren, in the organization of a Sabbath School, and in the baptism of a number of heads of families—I think more than a score. That was the condition I had the pleasure of leaving the city in, after the experiences that we had. It was simply the blessings of the Lord, we knew it, we saw how He opened up the way, and we gave to Him the honor and the praise.

My brethren and sisters, and friends, I have very much enjoyed the testimonies of our dear brethren, and listening to the beautiful teachings that God has seen fit to impart to us through His servants, at the various sessions of this Conference. To me, so far as I have been privileged to listen to them, it has been a veritable spiritual feast; and I most earnestly hope and pray that it will give to us such a renewed determination to serve the Lord, in spirit and in truth, that we will manifest in our every day life that we love Him, and appreciate what He has done for us, by living more closely in harmony with His holy laws and requirements.

I have been very highly pleased with the beautiful eulogies that I have listened to from my brethren, paid to our beloved Redeemer and His life's work and mission in the earth. Today, throughout all the Christian world, services are being conducted commemorative of the

death and resurrection of our Lord and Savior Jesus Christ. I do not recall the exact words of the Prophet Isaiah, but he testified to the fact that Jesus really took upon Himself our sins, the sins of the whole world; that He hath borne our griefs and carried our sorrows; that with our iniquities was He bruised, and with His stripes are we healed. I remember, as you do, the occasion in the Garden of Gethsemane, when Judas Iscariot had accomplished his work of betrayal of his Master, when the soldiers of the high priests surrounded the Lord and His disciples, and were about to lay hold upon Him. You remember, Peter drew his sword and smote off the ear of one of the high priests' servants, but Jesus chided him for this and said, "Knowest thou not that even now I can call down more than twelve legions of angels? But thus it must be that my Father's will might be fulfilled?" The whole thought and purpose was, "Father, not my will but Thy will be done." This act, this testimony of His, in connection with many others, and, in fact, all the incidents of His life and teaching, goes to demonstrate clearly that it was a voluntary act on His part. "Greater love hath no man than this, that he will lay down his life for his friend." Now Jesus not only did this, but more. He bore our cross, He carried our sorrows, and took upon Himself our sins, as John testifies, "the sins of the whole world," and He suffered as no mortal man could suffer. I take it that the finite mind cannot even commence to comprehend the sufferings that He endured; no wonder that He sweat great drops of blood.

I glorify the name of Jesus Christ as my Redeemer. I praise Him, and feel to love Him for what He has done for me and you, and for all the children of men, through His glorious atonement, whereby He gained the victory over the grave, with the result that we will all be resurrected from the tomb. Paul says that "as in Adam all die, even so in Christ shall all be made alive." I remember the words recorded by John the Revelator, in the twentieth chapter of Revelations—how he goes on to explain about the resurrection of the just, that they are to live upon the earth, with their Redeemer, for a thousand years. At the expiration of that time, the general resurrection shall take place—and he says, "I saw the dead, small and great, stand before God, and the books were opened, and another book was opened, which is the Book of Life, and the dead were judged out of those things which were written in the books, according to their works; and death and hell delivered up the dead which were in them, and every man was judged according to his works." Therefore, we see how far-reaching is the effect of the atonement of our Lord and Savior, Jesus Christ.

The question that arises in my mind is whether or not our hearts are really in tune with our expressions in offering praise to Jesus, our Lord? Are we guilty, any of us, of worshiping Him with our mouths, doing Him honor with our lips, and yet having our hearts far from Him? There have been people thus guilty, and it is possible that some are in that frame of mind today. The point that I desired to make was this: there is

no question as to the love of Jesus for us, but there is a question, perhaps, as to our true devotion and love for Him, and our appreciation of what He has done for us. Now, the way we can manifest that love, the only way we can truly and fully manifest it is to live according to the laws and requirements which He, as the author of the plan of life and salvation, has laid down for our guidance. He says, "Not everyone that saith unto me, 'Lord, Lord,' shall enter into the Kingdom of Heaven, but he that doeth the will of my Father, which is in heaven." He says, many shall come to Him in that day and say they once prophesied in His name, in His name cast out devils, and done many other wonderful works, and then will He profess unto them, "I never knew you: depart from me, ye workers of iniquity." "Wherefore," says He, "Everyone who heareth these sayings of mine and doeth them, I will liken him unto a wise man, which built his house upon a rock, and the rain descended and the floods came, and the winds blew and beat upon that house, and it fell not, for it was founded upon a rock; but everyone who heareth these sayings of mine and doeth them not, shall be likened unto a foolish man, which built his house upon the sand, and the rain descended and the floods came and the wind blew and beat upon that house, and it fell, and great was the fall thereof." The people marveled at His teachings, for they said He taught them as one having authority, and not as the scribes, who were so imbued with the thought, and argument, and doctrine that all that was necessary was to confess God with our lips

in order to be saved. He taught them a different doctrine. He taught them as one having authority, that if they were to enjoy the blessings which He, through His atonement, had placed within the reach of everyone of the sons and daughters of Adam, they must comply with the teachings which He had laid down for their guidance. "Though he were a son," says Paul, "yet learned He obedience by the things which He suffered, and being made perfect, He became the author of eternal salvation to all them that obey them." He said, "Peter, lovest thou me? Then feed my lambs." On another occasion He said, "If ye love me, ye will keep my commandments." John testifies that hereby we may know that we know Him, if we keep His commandments. "But," says he, "He that saith he knoweth Him and keepeth not His commandments, is a liar and the truth is not in him." Now, then, this is the way in which we can manifest to God the Father, through Jesus Christ, His Son, our love and appreciation of their love for us. He gave His only Begotten Son that all who would believe on Him might be saved, providing they would believe with that faith which James, the apostle, characterizes as a living faith, an active faith, a faith that is not dead—because it is associated with works. He says, "Ye believe that there is one God. Ye do well. The devils also believe, and they tremble. But yet, know thou, O vain man, that faith without works is dead, even as the body without the spirit is dead."

I am proud to be able to say to you that the people of the Church of Jesus Christ of Latter-day

Saints believe in this living, active, vitalizing faith that will bring salvation in the presence of God. We believe in a practical religion, in doing as well as in saying things. I have a testimony, my brethren and sisters, that God lives, and that Jesus is indeed the Christ, the Redeemer of the world. I have a testimony abiding in my heart, for which I am deeply grateful, that Joseph Smith was and is a prophet of the living God, and that all who will obey the teachings of the Gospel, will find it verily, as Paul testified, "The power of God unto salvation." May this salvation be our lot, and that of all the honest in heart, is my earnest prayer for one and all in the name of Jesus Christ. Amen.

"Serenade," a violin solo, was rendered by Prof. Wm. C. Clive.

The congregation sang the hymn :

We thank Thee, O God, for a Prophet,
To guide us in these latter days;
We thank Thee for sending the Gospel
To lighten our minds with its rays.

Benediction was pronounced by Elder Charles B. Felt.

CLOSING SESSION.

In the Tabernacle, at 2 p. m.

President Joseph F. Smith called the meeting to order.

The Tabernacle choir sang the anthem, "Judge me, O God, and plead my cause."

Prayer was offered by Elder Serge L. Baliff.

The choir sang Stephens' anthem, "Grant us peace, O Lord;" James Moncarr and Sarah Wood rendered the solo parts.

ELDER JAMES E. TALMAGE.

Easter significance—The Resurrection a matter of faith—Missionary work among the dead—The fathers and the children—"Mormonism" an up-to-date religion—Pre-eminently a Christian church.

It is with feelings of genuine gratitude that I stand before you to add my testimony to those to which you have listened. A more inspiring sight than that before me could scarcely be imagined, and certainly could not be desired. It is doubtful if anywhere else in this great land a larger gathering graces this Easter day. I feel that the Latter-day Saints have manifested most praiseworthy interest in their religion, most commendable sincerity, and genuine devotion to the cause of truth in the attention they have given in this Conference.

This is indeed a day of days to all Christians. While it is true that the Easter celebration has its counterpart in many pagan customs, nevertheless Easter stands today for Christian belief, profession, and hope. It is the gladsome day of the year; and we believe that in this present year the anniversary comes at very nearly the actual and correct date. It is the anniversary of the greatest event in all history, the most effective miracle known to man—a miracle surpassing all that the mind of man could of itself conceive. It was upon the day we now commemorate that victory over the tomb was proclaimed and the glad tidings of eternal life were made known.

The Latter-day Saints believe in a literal resurrection of the body. They accept the biblical doctrine

in all its beauty and simplicity. They do not invest it with foreign mysteries, nor do they read into the sacred record interpretation and meaning not inherent therein. The Latter-day Saints believe that this life is a necessary part of the education of the soul, that it is a stage marking advancement and progression; that only those of the sons and daughters of God who were worthy were permitted to take upon themselves mortal tabernacles upon the earth. They believe that death is just as much a part of the divine plan as is birth; and that death is but a passing from one necessary stage to another yet more advanced. They believe, without question or doubt, that the body and the spirit shall again be united in a literal resurrection; and be it remembered, the resurrection of the body is the controlling thought and the central idea of Easter service. The man who believes in the resurrection of the body must base his belief upon revelation; and the man who so believes is inconsistent if he questions the truth declared in absolute and literal revelation from God.

It is a fact that we look around in nature vainly for any analogy of the resurrection. I have never been in harmony with the attempts of some to find analogies in nature where they do not exist relating to this great event of such surpassing importance. The egg, which is exhibited as the Easter symbol, has been pointed to as an instance of life after death. It has been said that the coming forth of the bird from the tomb-like recess of the egg is an instance of the return of life from death. The analogy is faulty; the example is not good; for be it

understood that the egg that can hatch or may hatch is not dead; and if it be truly dead, it does not again come to life. The bursting forth of the buds in the spring time, the putting on of their foliage again by the trees, has been strained by some and pressed into service as another instance of a resurrection from the dead; but I believe that this is equally faulty, for the tree that is dead does not put forth leaves in the spring, and the plant that is dead does not again bear blossoms. The sleep of the insect by which it passes from the crawling larva into the death-like, corpse-like chrysalis, from which, after a time, the winged imago comes forth in all the glory of maturity, has been used by others as an instance of the resurrection. But, again, this is faulty and untrue, for the chrysalis is not dead, and if it were it would not burst forth into the winged beauty that crowns the sequence of insect life. When we accept these natural occurrences as analogies of the bodily resurrection from death, we are lead to regard favorably also that analogy which some attempt to affirm, that the crucified Christ was not dead, but that He was in a state of coma, or trance, and came out from that condition by a simple process of revivification, and was seen again of men, not as an immortal Being but as a man who had been revived from a faint. Jesus died upon the cross. His spirit was literally and actually separated from His body; that body was not in a state of suspended animation, while still alive, that body was dead in the sense of being an untenanted tabernacle of clay, and it was only by the power of God that it could be

again brought to life. Let us not deny the literalness of the resurrection as made known through the revelations of God. We believe that we shall in very truth die, and that the spirit—that immortal part of man, which existed before the body was framed, and which shall exist and continue to live after that body has gone to decay, that spirit shall take upon itself again this tabernacle of earthly element, immortalized, however, and destined to serve it as a fit garment through all eternity.

The Latter-day Saints have been charged with great literalness, with astounding simplicity, and as one critic put it to me, with a brutal materiality, in their doctrine. We acknowledge the charge in the sense in which it was meant, although we may object to some of the adjectives. The Latter-day Saints are just so simple-minded that they are willing to believe the Lord when He speaks, and take Him at His word. We rejoice in the hope and the assurance of a glorious resurrection. We rejoice in the work that was inaugurated at that first Easter period, for and in behalf of the dead. For while the body of the Christ lay in the tomb, as we learn beyond question, His spirit went to the spirits in prison, to those who were held in bonds because of their disobedience, to those who had not been privileged to learn of the redeeming efficacy of the Gospel; and He introduced and inaugurated there a missionary labor that has been going on ever since—a missionary work compared with which that which we attempt to do here upon earth, with our two thousand missionaries out in the field, is not even as a drop compared to the

ocean. Men are needed for missionary service among the dead. Who are the dead but those who once have lived? God is Lord of both the living and the dead; and all live unto Him. If it be true that the man who is now living cannot hope to enter into the Kingdom of God unless he complies with the simple law and requirement laid down by the author of our salvation, namely, that we must be born of water and of the spirit, that applies equally to each and every one of the uncounted myriads who have lived and passed beyond.

The doctrine of salvation for the dead came as a revelation to the earth. It had to be made known anew; for while it had been known of old, it, like many other of the saving doctrines of the Gospel, had been lost sight of and forgotten. The labor in behalf of the dead was cited by Paul, an apostle of old, as an argument and evidence of the resurrection; said he: "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" Throughout the centuries of the deep night of the apostasy, not a single ordinance was performed in behalf of the dead. Yet, the ranks of the dead at that time were increasing by uncounted thousands. We are greatly behind in the work, but the Lord has provided a means by which it shall be done, and by which it is the privilege of those who come in at the door themselves to hold that door open to admit others, others who were once among the living and are now among the dead.

To me there is special significance in our assembling upon this block, by the great temple that is conse-

crated mostly to the work for the dead. For be it known that this great labor of temple-building, for which the Latter-day Saints are so well known and so widely famed, is very largely, though not entirely, a work in behalf of the dead. They are not giving of their substance to erect these great buildings for themselves, for aggrandizement, nor for the beautification of earth. The temple-building spirit manifested among the Latter-day Saints is the spirit of absolute unselfishness; it is the spirit of Elijah, the spirit by which the feelings of the children are turned toward the fathers, and the feelings of the fathers are directed toward the children; for no man stands upon this earth alone. We talk of independence. No man is independent. We are all interdependent; and we shall only rise as we carry others with us, and as we are assisted by others. My own mind is led to that great subject, and I have thought of it much as I have sat through the exercises of the morning, because of the fact that it was at the glorious Easter time the work for the dead was inaugurated; it was at this season the great missionary labor in the spirit world was begun, and the doors were there opened and a means of deliverance preached unto those who had been sitting in darkness, some of them even from the days of Noah.

I feel particularly gratified in this opportunity of bearing to you a humble testimony of the divinity of this work, of the sacredness of the labor for which the Church stands. As we heard yesterday, testimony is oftentimes more effective than argument, oftentimes more potent than reasons, as man counts reasons, and

lists them and collates them, and analyzes them; for, after, all he can only base the correctness of his results upon the assurance that his processes are free from error. Whereas, one who is able to stand forth and say "I know," testifies of himself, because of the knowledge that is within him; and that knowledge is given him of God. This people believe in testimony-making, in testimony-bearing, in testimony-speaking; and while they do not believe that the testimony of one man shall of itself convict or condemn another, they do believe that a man's humble, sincere testimony is entitled to respectful consideration. The Latter-day Saints tell you that they know that the Gospel is true, for that knowledge has been given unto them; and when a man is able to say, as said the chief of the apostles of old of the Christ, "Thou art the Christ, the Son of the living God," to him does the answer apply, "Flesh and blood hath not revealed this unto thee, but the Father who is in heaven." And, let that testimony come in what way it will, it has a saving power for man; this is the kind of testimony that abides and abounds in the hearts of this people, and they manifest it in their lives. Jesus came with His testimony, and the people were astounded at His doctrines, not because He brought them something that was essentially new in all particulars; for He used their scriptures; He brought into service their proverbs, and referred to the things which they well knew; but He gave to all of this a new application and a new meaning; and they said: "He speaks as one having authority, and not as the scribes." His discourse was no

labored compilation of passages. He did not base His doctrines upon what the prophets who had gone ahead of Him had said, though He referred approvingly to many of their inspired utterances; but He spoke from the knowledge He had within Him, and He spoke by reason of the authority that He held; and thus was He distinguished among the teachers of the day, and therefore did He compel attention.

Such, in a measure is the testimony of the Latter-day Saint Elder. He goes forth in humility. He may, perhaps, not be eloquent. He may be far from learned, as the world reckons learning; yet he is not ignorant, when he is able to stand forth and say, "I know that this Gospel is true." We look upon the scriptures of the past with reverence. We believe that they are necessary to the building up of the church in this day; but we do not depend upon them for our authority, nor for the interpretation we place upon the messages from God.

We do not believe in living wholly in the past. We believe in an up-to-date doctrine, in an up-to-date church, an up-to-date religion, a religion that is ever enriched by new revelation, a church that is in direct communication with headquarters, a church that is receiving through revelation the word of God today, pertaining to the affairs of today. When the proclamation was first made, that direct revelation from God was a feature of modern times, there was consternation in the ranks of the churches of the day; for be it known that when this church was established in the nineteenth century, there was not on earth a church sacred to the name of Christ. There were churches in great variety,

churches that bore the names of men, organizations as well as buildings established and erected to the name of Peter, and Paul, and Moses, and Elias, churches named after peculiarities of their worship, Presbyterian, Congregational, Episcopalian; churches named after men who had devoted themselves to their establishment—there were the Lutheran church, the Wesleyan church, the Calvinist church. But when it was proclaimed that there was now upon the earth a church sacred to the name of Christ there was fear and trembling manifest among the professors of religion. Consternation entered their souls when that banner was raised; and yet, what other name is appropriate? The profession of this church is set forth in its name. It is not the church of Joseph Smith, nor of Brigham Young, nor of Joseph F. Smith, nor of any other man or combination of men. It is not the Mormon church, though we do not object to that term which was first applied in derision, except for the possible error that may accompany its use; for it is not the church of Mormon! it is the Church of Jesus Christ. If the name, the Church of Jesus Christ, has been assumed authoritatively, it is of itself ample explanation of the phenomenal rise and development of this church; and if it has been assumed without authority, it is the most glaring instance of blasphemy the world has known. No greater challenge can be given to the world than the name borne by this church. I testify to you that this is the Church of Jesus Christ, that the power of the Christ is in it, the very Christ that lived as a man, that died as a God, the one who was resurrected, who

came forth from the tomb with the very body that had been pierced and laid there; that He has again spoken in this day and age of the world, even as had been declared He would speak, that He has again established His saving Gospel among men, and has opened the way by which men may attain salvation and eternal life in His presence and in that of the Father, the only way under heaven by which salvation and exaltation may be attained, the only name under heaven by which man may be saved.

Strange, is it not, that some have said, in their ignorance, that this Mormon Church is not a Christian church. Not Christian when it bears by authority the name of Christ, who is the author of all that is best in Christianity? Not Christian—when its great mission is the preparing of the earth for the coming of its King, that same Lord, Jesus Christ? Not Christian—when it is setting before the world an example of self-sacrifice never before known, and all in the interest of Christ and His work? The Church of Jesus Christ of Latter-day Saints is preaching the same doctrine that was preached in the church of old, and is proclaiming the same great message, Repent, repent; for the kingdom of heaven is at hand. We say that Christ will return to the earth, and literally reign here in Person, that it is His right to reign; and that the church is preparing for His coming. The testimonies to which we have listened, the testimonies to which we do listen in smaller gatherings than this, in the various stakes and wards in the Church, all have the same sound, the same truth and divinity of the Gospel of Jesus Christ and the di-

vinity of the work of the man who was the instrument, in the hands of God, in establishing this Church on the earth in the dispensation of the fullness of times; for this is that dispensation, to which the prophets of old have been looking, for which they have yearned, toward which their desires have gone forth. It is the dispensation of fullness, it marks the ushering in of the great finale of this drama of the Lord. Right thankful should we be that we are privileged to have a name and standing in the Church in this day and to take part in this great work. I am thankful for that name and for that standing, and for the privilege of testifying to you today, as the last and the least of those who have been called to stand before the world at the present time as the special witnesses of the Lord Jesus Christ, who verily lives and who verily shall come as hath been predicted, to take His place upon the earth, amongst His people. May His spirit ever guide us, through all the scenes of life, to make us worthy of our name, worthy of our promised destiny, I ask, in His name, Amen.

“O Divine Redeemer,” a sacred song, was rendered by Sister Olive Nixon.

ELDER BEN E. RICH.

(President of Eastern States Mission.)

“The angel said that my name should be had for good or for evil throughout all the nations of the earth.” These were the words which fell from the lips of a young boy, a little over three-quarters of a century ago, in the northern portion of the State of New York; and they brought a sneer and a laugh from

those who heard of the words. At that time this western civilization was unknown. I see before me to-day a sea of faces of individuals who, I doubt very much, could have been gathered together in these valleys of the Rocky Mountains had it not been for the message that that young man had to deliver to the world. No doubt, there are many nations represented here before me today, people whose fathers and mothers prayed for many years, before they gathered to this land, that God would open the way that they might say successfully, "Come let us go up to the mountain of the Lord, to the house of the God of Jacob, where we can learn more of His ways and walk in His paths."

Seven hundred years before the birth of Christ, God had a prophet upon this earth to whom He opened a vision of the future, and He saw the valleys of the Rocky Mountains. He saw the time when the mountain of the house of God would be established in the tops of these mountains, and that house would be the inspiration that would gather people from all nations under the sun. When that dispensation was opened, through the visions given and through the inspiration bestowed upon the young man, in the State of New York, it was the beginning of the restoration of all things spoken of by all the holy prophets since the world began.

During the sessions of this conference, the inspiration of the different speakers has been to bear testimony to the divine mission of the prophet Joseph Smith, and the great missionary work that is going on throughout the length and breadth of this earth. The scene before us strengthens the testimony

of President Smith, as he gave it to us at the opening of this conference, concerning the increased strength of this work, and the falsity of the accusation made by enemies that Mormonism was in a weakened condition or on the wane. There is no weakening manifest when a body of people as numerically small as the Latter-day Saints, through the faith they have in the everlasting Gospel, and in the divine mission of the prophet Joseph Smith, maintain in the nations of the earth, at their own expense—I mean the expense borne by the fathers, mothers, sisters, brothers, and wives of the missionaries themselves—an army of missionaries two thousand strong, and are not afraid to send them out among all the churches of the world, with no fear that they may possibly find a religion more true than that which God Almighty has given to our fathers and to us.

All kinds of weapons have been used against this Church, but God has so arranged matters that every attack, every such weapon has and will contribute to the advancement instead of the destruction of this work. It cannot be destroyed. Its mission is to fill this earth with the righteousness of God, to bring about the celestialization of the earth itself, and to save mankind in the Celestial kingdom of God. From the day of its organization, taking all of the revelations that God Almighty gave to the boy prophet, from that day until now it has been unlike the other churches of the world, it has never seen the necessity of revising its creed. Among those who have made attacks against this work, of recent days, are men who are looked upon as

among the most eloquent and deeply learned of men, as well as weapons used in the hands of the most ignorant. Not long ago, a very eloquent, learned bishop of the Episcopal church, in speaking before an audience in New York City, by way of easing the fear of the people that "Mormonism" would amount to something, and as an argument that it would not, stated that there was not a scholar among the Latter-day Saints. (I believe that he did give Elder B. H. Roberts the credit of knowing a little bit; but he said that very easy indeed.) I don't know what that individual would have done, or would have said, if he had lived when Christ Himself dwelt in mortality, and as He went along His way saw the illiterate fishermen drawing in their nets and had witnessed the Master call His ministry, saying to Peter "Come, I will make you a fisher after men." If the good bishop is here today, I would not have him think for a moment that I say this by way of a reflection upon his great wisdom. I only make mention of it that he might perceive how little Christ knew about how to call men to the ministry. The Almighty has always taken the simple things of the earth to confound the wisdom of the mighty. The principal education He requires is the education of humility, of meekness, of faith, and of purity, with these qualifications wisdom will follow. These are the materials the Almighty can handle. And some of these ministers who are so much concerned about this thing, how much better would be their position, if they are really anxious for the salvation of our souls, if they would ask for the privilege of occupying this pulpit, and from

the word of God try to show the Latter-day Saints that faith in the Lord Jesus Christ is an obnoxious doctrine, that repentance from sin is not true, that baptism by immersion for the remission of sins is not a doctrine of Christ, that the gift of the Holy Ghost by the laying on of hands was not taught by the ancients; these are principles of Mormonism. You do not hear from their lips arguments against our faith, but tirades of abuse against our good, humble, and great leader, and others who have been leaders in this Church.

Brother Talmage quoted the words of Christ to Peter, "Whom do men say that I am?" And after Peter had named the different characters who had lived upon the earth whom men said that He might possibly be, and when Christ had asked him directly "whom sayest thou that I am?" which brought forth the answer, "Thou art Christ, the Son of the living God," then said Jesus, "Blessed art thou, Simon Barjona; flesh and blood hath not revealed this unto you, but my Father which is in heaven; and I say unto thee, that thou art Peter, and upon this rock"—this knowledge that came to Peter that Jesus was the Christ, the means whereby He received this information—"upon this rock will I build my church, and the gates of hell shall not prevail against it." The Catholic world says that it was built upon Peter; the "Mormon" Church says it was built upon that principle that conveyed to Peter the knowledge, the truth that Jesus was the Christ. This Church is built upon that foundation of revelation from God, and we have the promise from our Father that it shall stand forever,

nevermore to be thrown down or given to another people. I tell you that it cannot be broken to pieces.

The difference between this and all other faiths is that one man in this Church has just as much right to know that God lives, to know that Jesus is the Christ, to know that Joseph Smith was a prophet of God, as any other man. It is built upon that testimony; and that is the reason we are so strong. To the stranger who may be present, I will say that if this question should be placed to this congregation, How many know for themselves, just as well as the President of the Church here knows, that Joseph Smith was a prophet of God,—oh what a testimony would be presented to that stranger; at least nine-tenths of the congregation would respond that God Almighty had revealed to them the truthfulness of this Gospel, and that they do not rest upon the testimony of any other. That is where my testimony is planted. I know for myself that Joseph Smith was a prophet of God. I know that this is not the work of man. I know that we are living in the dispensation of the fulness of times, when God has promised that a people shall be prepared for the reception of His Son, when He comes to the earth to reign in glory. This is my testimony in the name of Jesus Christ, Amen.

ELDER BRIGHAM G. THACHER.

(Late President of Holland Mission.)

My brethren and sisters, it is certainly a pleasure to me to have this privilege of bearing my testimony to so many Latter-day Saints. I trust, the short time I stand before you, that I may be dictated by the

Spirit of God. I desire your faith and prayers that I may say nothing contrary to the doctrines of Christ. I realize and sense fully the words of the Apostle Paul when he said, "Though we, or an angel from heaven, preach any other Gospel unto you, than that which we have preached unto you, let him be accursed."

I have been very much instructed by the remarks of those who have spoken today. I have been built up in my faith in the Gospel of Christ. I know that this is the Church of Christ. I realize that Jesus came upon the earth, that He lived, and that He preached repentance unto the children of men.

Today, hundreds of thousands of Christians are celebrating the anniversary of His resurrection from the dead, but many thousands of them do not believe in a literal resurrection of mankind. Though they are celebrating His resurrection, yet they do not understand that mankind will be raised from the dead with bodies of flesh and bones. Christ told us that He was an example for us in all things; and while these professed Christians claim to believe in Jesus Christ, yet they deny that mankind will again stand upon the earth, in bodies of flesh and bones as tangible as that which we now possess. "If the dead rise not all, then why are ye baptized for the dead," said the Apostle Paul. You know that the tenor and burden of testimony of the apostles of old, after the death of Christ, was that He was raised from the dead; that, after He had preached to the spirits in prison, His spirit and body were again reunited, and He appeared unto Mary and unto the apostles, also that He

appeared unto a multitude of others, and taught the disciples that they should go among the nations of the world and preach repentance, and belief in God and in the Son of God, Jesus Christ.

We, as Latter-day Saints, have been gathered out from the four quarters of the world. We have accepted the message that Jesus Christ has again spoken from the heavens, that the Gospel is restored, and again the authority of the holy Priesthood is bestowed upon mankind. This authority is here in our midst. We have come here, gathered from the nations of the world, and now I ask you, my brethren and sisters, is it worth while living in accordance with this Gospel, this Gospel which is said to be the power of God unto salvation? Now that we have been baptized, now that we have received the gift of the Holy Ghost, is it worth while keeping the commandments of God? Too many of our young men and young women, and even some older ones, are becoming indifferent to this Gospel message. I have been told that at meetings held in one of the eastern cities, against this people, erstwhile members of this Church are attending those meetings every Sunday evening. They have become cold to the Gospel, and are seeking the bread of life from a place where no such bread can be had. Oh, my brethren and sisters, I would that I had the voice of an angel to cry unto you the necessity of living the Gospel according to the doctrines therein taught unto us. This Gospel is the power of God unto salvation, if we will live it. It is given to help us to reach the celestial kingdom of God. Shall we

throw away this means of salvation, and fall short of that high place which God in His tender mercy has provided for us if we will obey His commandments? I tell you that the reason some of our young men and young women are indifferent to the Gospel is because they have not obtained a knowledge of it. Fathers and mothers, **teach your** young people in your homes, teach them to acquire a knowledge of the Gospel, teach them that Jesus is the Christ, that Joseph Smith was a prophet of God, that Joseph F. Smith is a prophet of God, and that the Apostles and those who are in authority in the Church are men of God, holding the keys of this dispensation. If you will instill knowledge into their hearts, while they are young, they will not go astray as they grow up.

The Gospel in the Netherlands is progressing. There are many thousands of honest souls in that land; and while there is much prejudice among that people, because of the slanders traducing the character of this people, it is difficult to bring a knowledge of the Gospel to them. Yet they are generally charitable, and will listen unto you. I tell you, my brethren and sisters, that there is a great future for that mission. There are thousands, perhaps hundreds of thousands there who will yet receive the Gospel. Never have I found a people in any land or nation, or among any people, apparently so well prepared to receive the Gospel as Hollanders are, or so willing to listen to the message of repentance and salvation. I want to say to these fathers and mothers who have sons in that mission, that there is no better place on the earth

where they can labor. Every opportunity is given to them to develop in a knowledge of the Gospel, and to work and progress in ability to proclaim it. I say unto you that there are many who will be raised up to befriend your sons who are doing missionary work there. Encourage your boys to work energetically, and they will see fruits of their labors. The present president of that mission, Bishop Eardley, is a man of God, and he is a man with whom you can trust your young men. I look for the work in that land to grow even faster than it has grown in the past.

My brethren and sisters, I feel well in the Gospel. I know that Jesus is the Christ. I know that Joseph Smith was a prophet of God, and I know that Joseph F. Smith also is a prophet of God. I have known him, I have seen his work, and I know whereof I speak. I know that these men who are called to be Apostles, and Seventies, and High Priests, in this work, are men of God, and that they will lead you in truth and righteousness into the celestial kingdom of God, if you will give heed to their counsel.

I pray God to bless you and bless this work, that it may grow, and that the day may speedily come when righteousness will reign supreme upon the earth; and I ask it in the name of Jesus Christ. Amen.

PRESIDENT JOSEPH F. SMITH.

CLOSING REMARKS.

Later generations in the Church as faithful as the first—Jesus Christ the type and evidence of the resurrection—Obscure passage of Scripture explained—Individual identity retained

throughout eternity—God's blessings invoked upon Priesthood and people.

I say, in all candor, that I am sorry we can not have another day or two in which to continue our Conference, but it would not be wisdom to do so, under all the circumstances. There are many of our brethren whom you would delight to hear, and who are indeed a tower of strength in testimony and knowledge of the principles of the Gospel, who would be delighted to address you, if opportunity would permit. Our brethren of the presiding Seventy, will be deprived of the opportunity during this Conference of speaking to you, which I regret quite as much as you or they do, and I am sure you all regret not to have the privilege of hearing them; but I cannot see how the time could have been more wisely, or earnestly, more intelligently, or profitably, spent than it has been.

We have had testimonies here from those who mark the third generation of Latter-day Saints, and I am satisfied that there is no one other, perhaps, than the Prophet Joseph Smith himself who could have borne more powerful testimonies of the truth or could have told the truth more clearly, plainly and forcibly than it has been told by these young men who are of the third or fourth generation of Latter-day Saints. I want to say to you that there are thousands of young men in the Church of Jesus Christ of Latter-day Saints of the third and fourth generation of members of the Church who can bear to you, as firmly and as strongly, their testimony of the divinity of this work, the divinity of the mission of the Prophet Joseph Smith, and of the mission of the Son of

God, as any of their fathers or fore-fathers could have done.

When men predict evil concerning the children of Zion, they become false witnesses before God. It may be true that many of the children of the Latter-day Saints will lack understanding, will fail to improve their minds and their opportunities. It is not at all unlikely that many of the children, whose parents have neglected to teach them in their childhood, will grow up in a measure indifferent to the work of God, but those who are taught the truth will receive it and will abide in it; and there will be sufficient numbers of these to carry on the work of God, to leaven the whole lump; that the leaven of the Gospel shall be carried, as it is being carried today, to the uttermost bounds of the earth, and every nation, kindred, tongue and people, will yet have the privilege of hearing the Gospel from the mouths and from the inspired testimonies of the third, fourth, fifth and sixth generations, of the children of this people. It is the duty of Latter-day Saints to teach their children the truth, to bring them up in the way they should go, to teach them the first principles of the Gospel, the necessity of baptism for the remission of sins, and for membership in the Church of Christ, teaching them the necessity of receiving the gift of the Holy Ghost by the laying on of hands, which will lead them into all truth, and which will reveal to them things that have passed and things which are to come, and show to them more clearly those things which are present with them, that they may comprehend the truth, and that they may walk in the light as

Christ is in the light; that they may have fellowship with Him, and that His blood may cleanse them from all sin.

Speaking of the resurrection, the subject on which so much has been said during this Conference, and appropriately said, too—we distinctly believe that Jesus Christ Himself is the true, and only true type of the resurrection of men from death unto life. We believe there is no other form of resurrection from death to life; that as He rose, and as He preserved His identity, even to the scars of the wounds in His hands and feet and side, that He could prove Himself to those that were skeptical of the possibility of rising from the dead, that He was indeed Himself, the Lord crucified, buried in the tomb, and raised again from death to life. So it will be with you and with every son and daughter of Adam, born into the world. You will not lose your identity any more than Christ did. You will be brought forth from death to life again, just as sure as Christ was brought forth from death to life again, just as surely as those who ministered to the Prophet Joseph Smith had been raised from death to life—therefore, in the same manner in which Christ has been raised, so will life, and the resurrection from death to life again, come upon all who have descended from our first parents. The death that came into the world by Adam's transgression has been conquered, and its terror vanquished by the power and righteousness of the Son of God. He came to redeem man from the temporal death, and also to save him from spiritual death if he will repent of his sins, and will be-

lieve on the name of Christ, follow His example, and obey His laws. You may read it in the greatest plainness in the Book of Mormon, in the Book of Doctrine and Covenants, as well as in the New Testament, and in the predictions of the ancient prophets concerning the coming of the Son of God and His resurrection from death to life. Paul used the argument that has been recited here a number of times: "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?"

Why did Jesus teach the doctrine that there was no marrying, nor giving in marriage in the other world? Why did He teach the doctrine that marriage was instituted by the Father and designed to be accomplished in this life? Why did He rebuke those who sought to entrap Him when they brought to Him the example of the fulfillment of the law of Moses, for Moses wrote the law that God gave him, that if a man married in Israel and died without issue, it was the duty of his brother to take his widows and raise up seed unto his brother; and when seven of these brothers—(which is doubtless a problem that these men put to the Savior in order to entrap Him if they could)—had taken her, to whom should she belong in the resurrection, since they all had her? Jesus declared to them, "Ye do err, not knowing the Scriptures, nor the power of God." They did not understand the principle of sealing for time and for all eternity; that what God hath joined together neither man nor death can put asunder." (Matt. 19:6); they had wandered from that principle. It

had fallen into disuse among them; they had ceased to understand it; and consequently they did not comprehend the truth; but Christ did. She could only be the wife in eternity of the man to whom she was united by the power of God for eternity, as well as for time; and Christ understood the principle but He did not cast His pearls before the swine that tempted Him.

Why has the Lord revealed to the Prophet Joseph Smith, in this dispensation, that great and glorious principle of baptism for the dead, the principle of turning the hearts of the children to the fathers, and of the hearts of the fathers to the children; that the fathers could not be made perfect without the children; that the children could not obtain a fulness of happiness and joy, nor become perfect, without the fathers? Why did He teach us the principle of eternal union of man and wife? Because God knew that we were His children here, to remain His children forever and ever, and that we were just as truly individuals, and that our individuality was as identical as that of the Son of God, and would therefore continue so worlds without end. So that the man receiving his wife by the power of God, for time and for all eternity, would have the right to claim her and she to claim her husband, in the world to come. Neither would be changed, except from mortality to immortality, neither would be other than himself or herself; but they will have their identity in the world to come, precisely as they exercise their individuality and enjoy their identity here. God has revealed this principle, and it has its bearing upon the evidence that

we possess of the actual, literal resurrection of the body, just as it is and as the prophets have declared it in the Book of Mormon. Now, that is the faith of the Latter-day Saints, and that is the doctrine of this Church, as taught in the Book of Mormon, Doctrine and Covenants, the Bible and the Pearl of Great Price; and we are willing to stand by it; and our children, and our children's children after us to the latest generation, will abide in this truth, for it is founded on revelation from God.

Now, this is my testimony, and I know, just as my brethren know and have said, not any better than they do—for some of my brethren who have spoken here have told my own faith and my own testimony, and my own conviction, better than I could do it myself; for they have had the language and power of expression, to convey the truth better than I ever could have done it myself, and I believe their testimony—I know they have told the truth. The Spirit of God bears record of it in my heart. And when I hear my brethren teach these things, when I hear them bear testimony of the truth, it melts my soul, and I glorify my Father in heaven for the truth he has put into the hearts of my fellow-servants and co-laborers, in this great and glorious cause of human redemption in which we are so earnestly engaged.

Let me conclude by saying to you what I have said many times, and what I hope I will ever stand by. I would a thousand times rather go to my grave as I am, with the convictions that I possess, than to falter for one instant in that which God has revealed to me. It is more than mortal life to me. My stand-

ing in the Church is worth to me more than this life—ten thousand thousand times. For in this I have life everlasting. In this I have the glorious promise of the associations of my loved ones throughout all eternity. In obedience to this work, in the Gospel of Jesus Christ, I shall gather around me my family, my children, my children's children until they become as numerous as the seed of Abraham, or as countless as the sands upon the sea shore. For this is my right and privilege, and the right and privilege of every member of the Church of Jesus Christ of Latter-day Saints who holds the Priesthood and will magnify it in the sight of God. Without it there is death and desolation—disintegration and disinheritance; without it there may be a chance to become a ministering spirit, a servant unto servants throughout the endless ages; but in this Gospel there is a chance to become a Son of God, in the image and likeness of the Father and of His only Begotten Son in the flesh. I would rather take my boys and my girls to the grave, while they are innocent, than to see them entrapped in the wickedness, the unbelief, and the spirit of apostasy so prevalent in the world, and be led away from the Gospel of salvation.

I have lived here some seventy odd years, and I have had a purpose in life, and I have been steadily plodding on toward the accomplishment of that purpose. I have not been able to do any great thing. I do not feel capable of doing any great thing. Whenever, if ever, I say a word that is acceptable to God, whenever I speak His truth, it is by the presence and influence of His Spirit, and it is to His honor

and to His glory that I do it. I never have taken any honor unto myself. I want no honor; I claim none except that of being a member of the Church of Christ, the honor of having a standing unsullied, undefiled, unshaken, and immovable, in the kingdom of my God and His Christ. That is all I want; and I mean to have it, by the help of God. I have gone too far on this road to turn back. I have held the plow too long to look backward in the furrow. I am going on and up, by the help of the Lord, and to the best of my ability, until I fill my mission and accomplish my work, whatever that may be. I thank the Lord for the Gospel; I thank Him for the testimony of it that I possess, and for the testimony that my brethren possess. That, to me, is worth more than gold, or silver, or precious stones. It is worth to me more than all the honors of the world to know that my brethren have the testimony of this Gospel in their hearts and that they know the truth, as they have said it here. There may be those who know it much better than I do, if only they have larger conception and comprehension of the truth, and greater capacity to receive and comprehend it. They may go much farther than I can, perhaps, in this world; but I hope to live long enough in eternity to catch up with them, if I can.

May the Lord bless this people; and in the name of the Lord, and by virtue of the Holy Melchizedek Priesthood, which holds the keys of all the spiritual blessings of the Church, I bless the Latter-day Saints and our friends gathered here, and also the Latter-day Saints and the people of God everywhere,

throughout the intermountain states and throughout all the world. God bless His people—make them rich in the knowledge of the truth, in humility, in meekness, and willingness to obey the word of the Lord and keep His commandments, and help them to keep pure and unspotted from the world, and at His own pleasure and time those afar off may be permitted to gather to the house of the Lord where they may enter and administer not only for their own temporal and eternal union and exaltation, but where they may enter and administer for the salvation and exaltation of their kindred who have died without the knowledge of the Gospel. This is my prayer in the name of Jesus. Amen.

President Smith then read the report of the auditing committee, as follows:

AUDITORS' REPORT.

Joseph F. Smith, Anthon H. Lund and Charles W. Penrose, Presidency of the Church of Jesus Christ of Latter-day Saints:

DEAR BRETHREN—We, the auditing committee of the Church, beg leave to report that we have examined the books and accounts of the Trustee-in-Trust, the Presiding Bishop's Office, as well as other institutions of the Church, for the year 1911, and are pleased to report that we have found the books and accounts methodically and accurately kept according to the most approved style of modern book-keeping. It is also our pleasure to say: That in our opinion the revenues of the Church were expended for the

purposes that are strictly legitimate, and along the lines that are for the welfare of the whole community.

Respectfully,

W. W. RITER,
HENRY H. ROLAPP,
JOHN C. CUTLER,
JOSEPH S. WELLS,
HEBER SCOWCROFT.

President Smith then made the following comment:

And this is but a very brief report, of their full report, which covers thirty-two pages of data and commentation in relation to their researches into the financial affairs of the Church; and in every respect this simple report is corroborative of their report in detail.

It was announced that the daily recitals on the great organ, to which the public is admitted free, will be resumed on 22nd Inst.

The anthem, "Heavenly Father, we would worship," composed by

Prof. Joseph J. Daynes, was sung by the choir, Sisters Margaret Summerhays, and Esther Davis rendered the solo parts.

Benediction was pronounced by Elder James Duckworth.

Conference adjourned for six months.

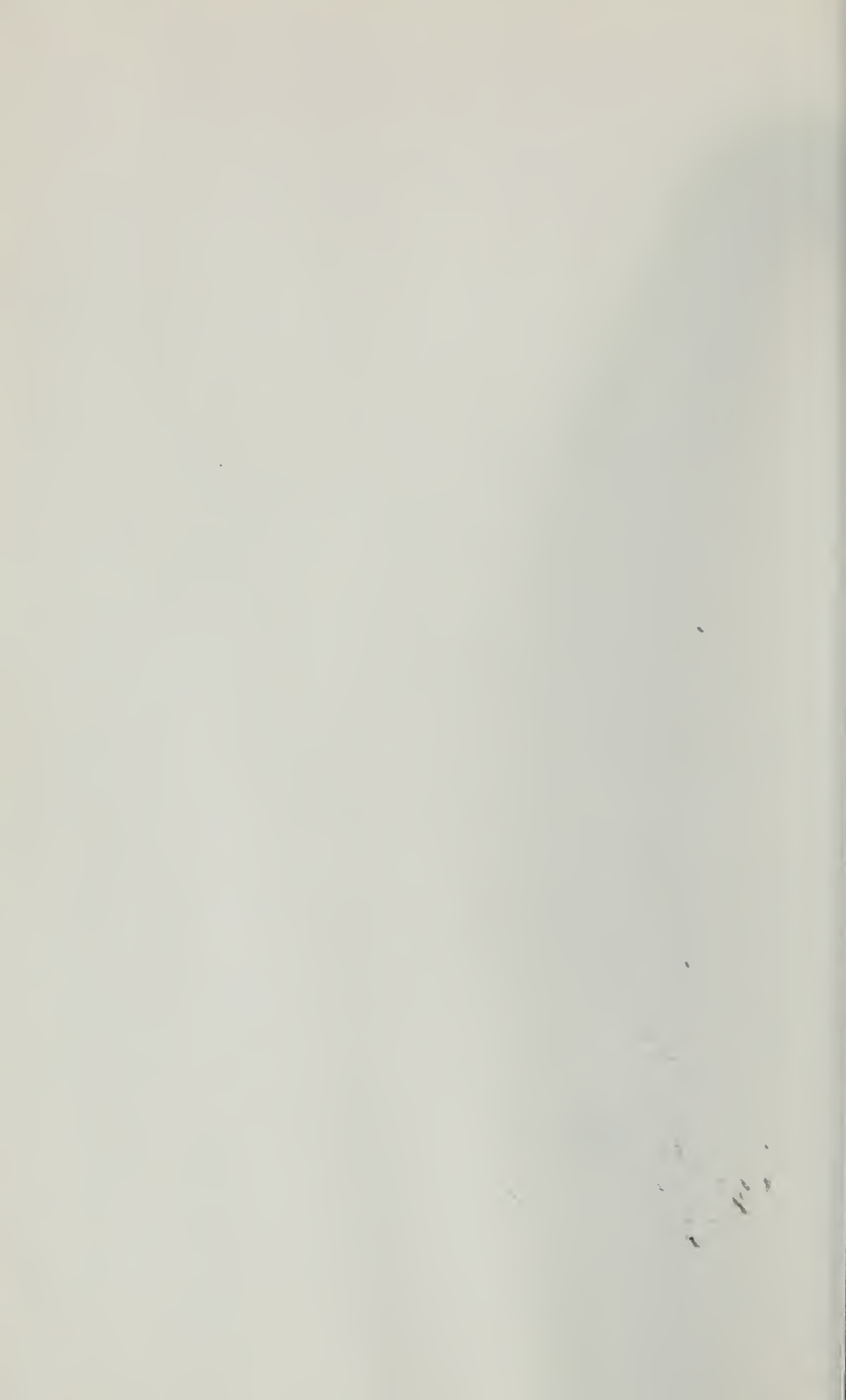
Prof. Evan Stephens conducted the singing of the choir and congregation at the conference meetings in the Tabernacle, on the 5th and 7th, and Prof. John J. McCellan played the accompaniments, interludes, etc., on the great organ, assisted by Edward P. Kimball and Tracy Y. Cannon.

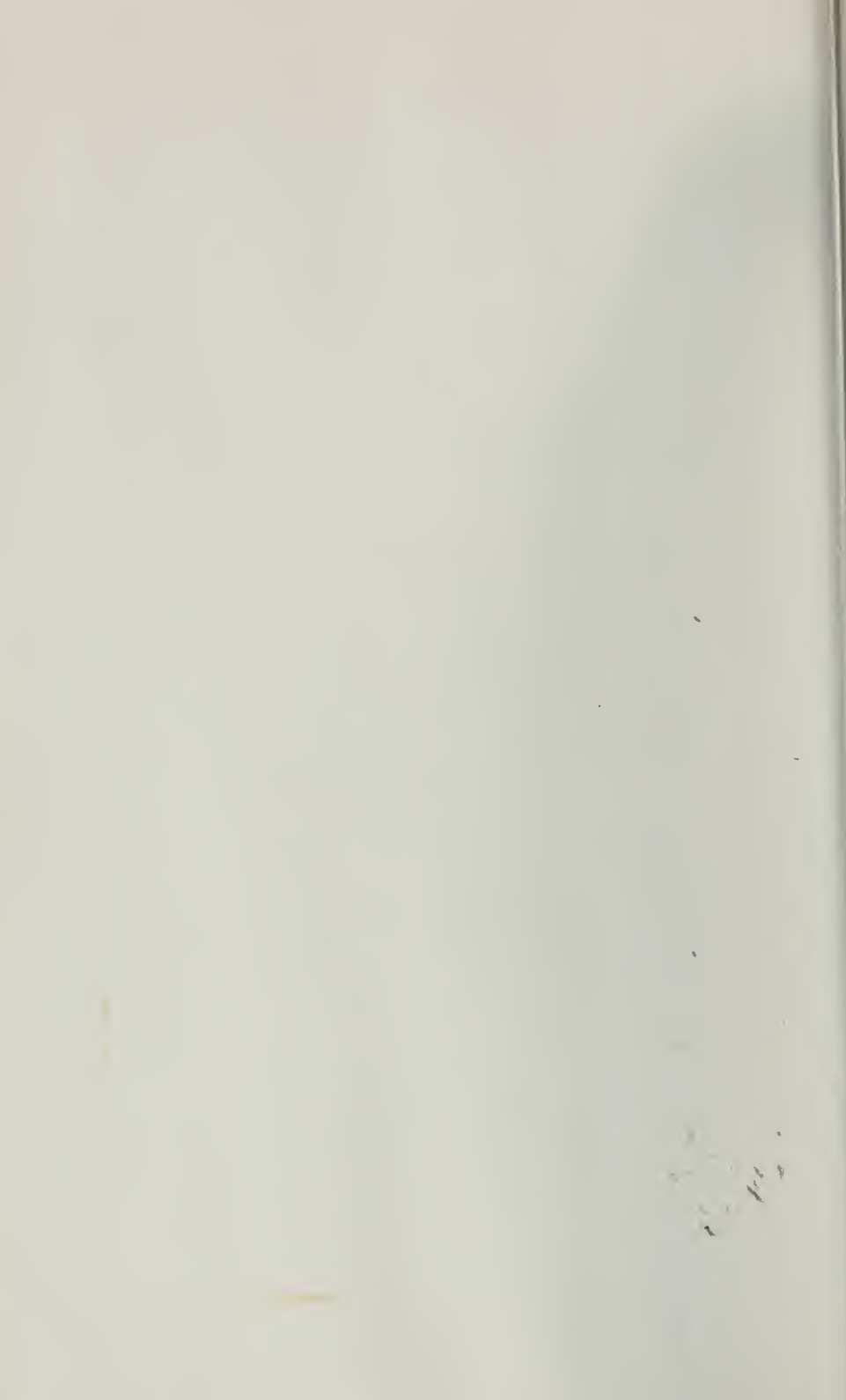
The stenographic reports of the discourses were taken by Elders Franklin W. Otterstrom, Frederick E. Barker, and Fred G. Barker.

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